

Καλαπάρις καλαπύρι.

The Dippers dipt.
O R,
THE ANABAPTISTS
DVCK'D AND PLVNG'D
Over Head and Eares, at a
Disputation in Southwark.

TOGETHER WITH
A large and full DISCOURSE of

- Their {
1. Originall.
 2. Severall sorts.
 3. Peculiar Errours.
 4. High Attempts against the State.
 5. Capitall punishments: with an Ap-
plication to these times.

By DANIEL FEATLEY, D.D.

THE THIRD EDITION.

Valens & Gratianus ad Florianum Vicarium Asiæ.

Antistitem qui sanctitatem baptismatis illicita usurpatione geminaverit, sacerdotio indignum esse censemus. Eorum enim damnamus errorem qui Apostolorum precepta calcantes Christiani nominis sacramenta sortitos alio rursus baptismo non purificant, sed incestant sacramenti nomine polluentes.

L O N D O N,

Printed for Nicholas Bourne, at the South Entrance of the
Royall Exchange: And Richard Royston, in Ivie-Lane. 1645.



T

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Tobias

Profer

regard

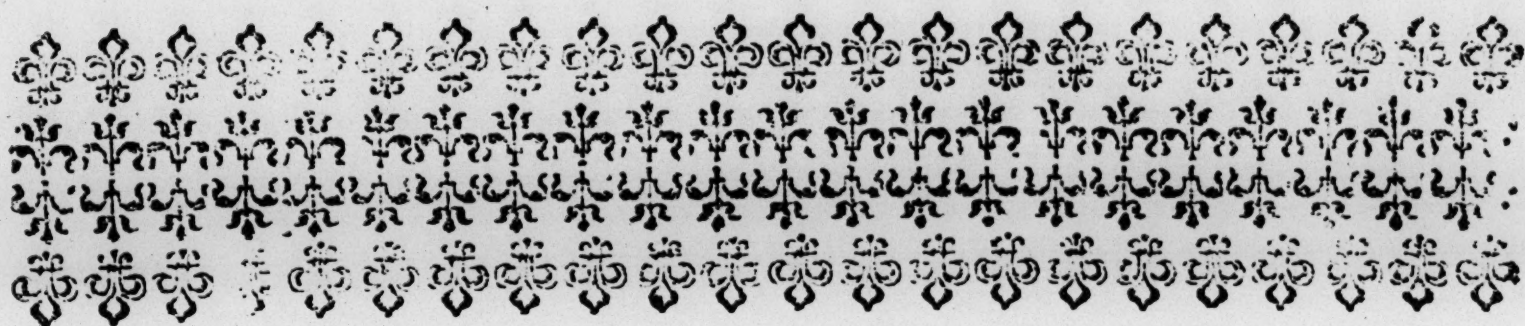
Temple

in the

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made

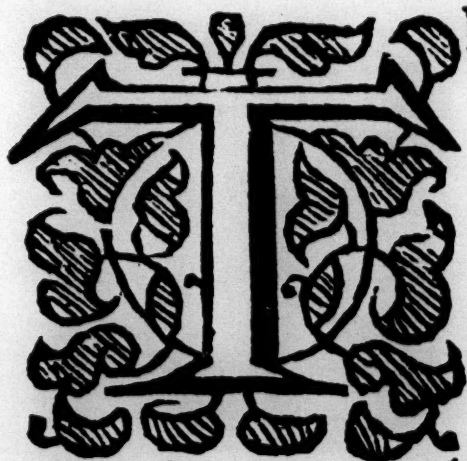
by



TO THE MOST NOBLE LORDS,

WITH
THE HONORABLE KNIGHTS,
CITIZENS and BURGESSES

Now Assembled in *PARLIAMENT*.



He bright burning Taper of *Geneva*, as warme in his Devotions, as cleare and lightsome in his Disputes, truly observeth, that the pure doctrine of the Gospel never *appeares* as it were *above the water*, but Satans watchful eye is upon it, and he casts an envious *gloate* at it, and hath his *Tobias*es and *Sanballats* either to jeere or fright the sincere Professors out of the powerfull preaching thereof. In which regard it is, that as the Jewes in their edifying the Materiall Temple, so you in the repairing of the Spirituall, have *a weapon in the one hand*, and *a toole in the other*; and you have hitherto more imployed the Sword then the Mattock or Spade, by reason of the great opposition on all hands: and after you shall (through Gods blessing) have laid the rooffe

Cal. præf. ad Reg. Gal. Est hic divini verbi quasi quidam genius, ut nunquam emergat quieto & dormiente satana.

Nebem. 4. 17. With one of his hands he wrought in the work, with the other he held a weapon.

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on this sacred building, and gratefull posterity put *a garland of glory* upon your heads for it, yet still there will be use of an *arming sword*, not of War, but of Justice, to cut off Superstition and Idolatry on the one side, and Profanenesse and Sacriledge on the other: Heretiques with one edge, and Schismatiques with the other. For as in the beginning of the Reformation, so now in the endeavoured perfection thereof, the mortall enemy of our immortall soules sets on work all sorts of Heretiques and Schismatiques to hinder, disturb, and (if it were possible) destroy this *excellent work*. The Heretiques he employeth to *pervert* the Catholique doctrine, the Schismatiques to *subvert* the Apostolike discipline of the Church: the Heretiques endeavour to shake the foundations, the Schismatiques to make breaches in the walls: the Heretiques to rot the maine timber, the Schismatiques to pull in sunder the rafters of this sacred structure.

Now of all Heretiques and Schismatiques the Anabaptist in three regards ought to be most carefully looked unto, and severely punished, if not utterly exterminated and banished out of the Church and Kingdome.

First, In regard of their affinity with many other damnable Heretiques, both Ancient and Later; for they are *allied* unto, and may *claime kindred with*, 1. The *Millenarians* in the first Age, proclaiming Christs Temporal Kingdome upon earth for a thousand yeares, before the day of Judgment. 2. With the *Marcionites* in the second Age, who denyed the substance of Christs humane body *made of a woman*. 3. The *Catharists* or *Novatians* in the third Age, who denyed Repentance and restitution to the Church thereupon, to those that fell in time of persecution. 4. With the *Donatists* in the fourth Age, who re-baptized all those that had received Baptisme before in the Catholique Church. Lastly, with

Dedicatory.

a rabble of Heretiques in the latter Ages, namely, the *Apostolici*, the *Adamites*, the *Enthusiasts*, the *Psycopannychists*, the *Polygamists*, the *Jesuits*, the *Arminians*, and the *Brownists*; of all which and their Errours, I have set downe a particular Catalogue, *Chap. 2.* As it was said of *Caius Caesar*, *In uno Cesare multi Marii*; and as *Cicero* saith of the Familie of the *Bruti*, that it had in it *multorum insitam atq; illuminatam virtutem*: so in one Anabaptist you have many Heretiques, and in this one Sect as it were one stock, many erroneous and schismaticall positions, and practices ingrafted, and as it were *inoculated*.

Secondly, in regard of their audacious attempts upon Church and State, and their insolent acts committed in the face of the Sun, and in the eye of the high Court of Parliament. Whereas other depravers of the Doctrine, or disturbers of the Peace of the Church, whether Papists, Socinians, or Arminians, who in the later times have braved it and *set up their top and top-gallant*, yet since *Argus* with his hundred eyes hath pryed into every corner of this Kingdome, and severall roomes in the great Ship of the Church, have bestowed themselves *under the hatches*, and layne close in obscurity: these with the forwardest of the Brownists strut in the *upper deck*, and discover themselves with open face, *γυμνῇ κεφαλῇ*, and upbraid the State with their merit in hazarding their estate and persons in this present War, and boast with swelling words of vanity that they expect somewhat more then a toleration. They preach, and print, and practise their Hereticall impieties openly; they hold their Conventicles weekly in our chiefe Cities, and Suburbs thereof, and there prophesie by turnes; and (that I may use

See The compassionate Samaritane, p. 75, 76. that the Parl. will stop all proceedings against them; and for the fu-

ture provide that as wel particular and private congregations as publike, may have publike protection; that all Statutes against the Separatists be reviewed, and repealed; that the Presse may be free for any man that writes nothing scandalous or dangerous to the State; that this Parliament prove themselves loving Fathers to all sorts of good men, bearing respect unto all, and so inviting an equall assistance and affection from all.

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the phrase of *Tertullian*) *edificantur in ruinam*, they build one another in the faith of their Sect, to the ruine of their soules; they flock in great multitudes to their *Jordans*, and both Sexes enter into the River, and are dipt after their manner with a kind of *spell* containing the heads of their erroneous tenets, and their engaging themselves in their schismaticall Covenants, and (if I may so speak) *combination of separation*. And as they defile our Rivers with their impure washings, and our Pulpits with their false prophecies and phanaticall enthusiasmes, so the Presses sweat and groane under the load of their blasphemies. For they print not onely *Anabaptisme*, from whence they take their name; but many other most damnable doctrines, tending to carnall liberty, Familisme, and a *medley* and *hodge-podge* of all Religions. Witnesse the Book printed 1644. called *The Bloodie Tenet*, which the Author affirmeth he wrote in Milke; and if he did so, he hath put much *Rats-bane* into it, as namely, *That it is the will and command of God, that since the comming of his Sonne the Lord Jesus, a permission of the most Paganish, Jewish, Turkish, or Antichristian Consciences and Worships be granted to all men in all Nations and Countreyes; That Civill States with their Officers of Justice are not Governours or Defenders of the Spirituall and Christian state and worship; That the doctrine of Persecution in case of Conscience (maintained by Master Calvin, Beza, Cotton, and the Ministers of the New English Churches) is guilty of all the blood of the soules crying for vengeance under the Altar: Witnesse a Tractate of Divorce, in which the bonds of marriage are let loose to inordinate lust, and putting away wives for many other causes besides that which our Saviour only approveth, namely, in case of Adultery. Witnesse a Pamphlet newly come forth, intituled, Mans Mortality, in which the soule is cast into an Endymion sleep, from the houre of death to the day of Judgement. Witnesse a bold Libell offered*

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ferred to hundreds, and to some at the doore of the house of Commons, called *The Vindication of the Royall Commission of King Iesus*, wherein the brazen fac'd Author blusheth not to brand all the Reformed Churches, and the whole Christian world at this day, which christen their children, & sign them with the scale of the Covenant, with the odious name of an *Antichristian faction*.

Thirdly, In regard of the peculiar malignity this heresie hath to Magistracie; other heresies are stricken by Authority, this strikes at Authority it selfe, undermineth the *powers that are ordained of God*, and endeavoureth to wrest the sword out of the Magistrates hand, to whom God hath given it for the cutting off of all heresie, and impiety; and if this Sect prevaile, we shall have no Monarchie in the State, nor Hierarchie in the Church, but an Anarchie in both. It grieveth a Religious eye to see other vermine corrupting other Flowers of Paradise, as our *sweet Violets*, and *fragrant Roses*, and *fairest Lillies*, and *various Iulyflowers*, and *blushing Emmenies*, and *beautifull Tulips*: but most of all to see this heresie, like a venomous serpent, lying at the root of the *Crown-Imperiall*, which if it be not killed, will so poyson it, that the leaves will fall off by degrees, and the *stalke* it selfe shortly *wither*. We read in the Prophecie of *Zacharie* of two staves, the *staffe of beauty*, and the *staffe of bonds*, which supported the State and Church of Israel. By the *staffe of beauty* or *comlineesse*, the Lawes of every Kingdome and Common-wealth may be understood, which beare up the State, and preserve decent order and comlineesse among men; By the *staffe of bonds* the covenants and oathes whereby the members are firmly *tyed* to their head, and one to another. If the *staffe of beauty* be broken, there will be a down-fall of all good order and government: if the *staffe of bonds* be broken, all things will be at a *loose end*. Methinks I see these two staves shining

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in the *golden Maces* borne before you; the *staffe of beauty* in that borne before the House of Commons, in which the *Legislative power* and the *beautifull order* of the severall Estates of this Kingdome are conspicuous; the *staffe of bonds* in that which is carryed before the House of Peers, in which the *power of Judicature*, even to *bonds* and death, principally resideth. Now becaule these heretiques alone professedly teach the exautorating all Christian Magistrates, and in expresse termes deny both the Legislative power in the Commons to propound or enact Lawes in matter of Religion, and all coercive power in the house of Peeres, or any other, to inflict civill punishment for the violation of them, and so as much as in them lyeth, they endeavour to *break both these staves* of the Prophet, they deserve the *smartest stroak* from both.

See Bloudy
Tenet, p. 2.

Liv. dec. 1. 1. 10

*Papirius cum
cristatas Sam-
nitum galeas
ceterosq; insig-
nium armorum
apparatus vi-
disset, multa de
presenti hosti-
um vanamagis
specie quam ef-
ficaci ad even-
tum differuit:
non enim cri-
stas vulnera fa-
cere & per pi-
sta & aurata
scuta transire
Romanum pi-
lum, & candore
rem tunicarum
fulgentemq; a-
ciem ubi res
ferro geratur,
cruciat.*

Homer. II.

With these Heretiques I enter into Lists in the ensuing Tractate, and without any flourish of Rhetorick at all fall upon them with Logickall and Theologicall weapons, weilded after a Scholasticall manner; for it is most true which *Papirius Cursor* sometimes spake in the head of his Troops, advancing on in their march against the Armie of the Samnites, more glorious in shew then formidable, as consisting of men more sumptuously then strongly armed, encouraging his souldiers after this manner: Feare not this *Pageant* rather then *Armie*; their large feathers and imbroydered scarfes give no wounds; their rich belts, and painted targets, and thin gilt breast-plates will not endure the push of the Roman pike. It is not beauty, and gorgeous apparell, but strength, and valour, and *Armour of proof* makes a Warriour. And therefore that brave Commander of the Trojans, *Hector*, deservedly checkt his brother *Paris*, a Paragon of beauty, and an excellent *Carpet Knight*, in the flower of his age, for undertaking a single combat with *Menelaus*, saying,

Our

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Οὐκ αὖ τοι χεῖρην κίδαρις, τότε δῶρ' Ἀφροδίτης,
 Ἦτε κόμην, τό, τε ἔδ.Θ, ὅτ' ἐν κοίτῃ μύχης,

Pickt phrases and witty conceits and ornaments of Rhetorick doe well in Panegyricks, & Paræneticks, but they are of little or no use in Polemicks, in which thus *Ennius* informs us, *Vi geritur res: Spernitur orator bonus, horridu' miles amatur.*

But why doe I trouble my selfe with these new upstart Sectaries? There is a learned and reverend Assembly of Divines attending on you, who will take care *nequid Ecclesia detrimenti capiat*. Who prest me for this service? My Answer hereunto is as ready as true, That though I were not pressed, yet I was challenged to it. And if I had declined this Combat, as others did, the Adversary would have growne most insolent, and all the City and Borough rung of their vaunting brags, and confidence in their cause, and our diffidence in ours; therefore I gave them a meeting at the time and place appointed. And though I were but one, and they many, yet they were not able to withstand *πάντα νικῶσαν ἢ ἀλίδειαν*, the irresistible and *all-conquering force of truth*: neither did they after that send any more challenges. And I had then pursued the combat with my pen, had not the more necessary functions of my Pastorall charge hindered me. But now being discharged against my will, of preaching at my Cures, and having lately published an Answer to a Popish Challenge: I could not think of any fitter employment for the present, then to perfect the notes taken long since in that Disputation, and to supply whatsoever might seeme lacking to the fuller confutation of those erroneous tenets, & to commend both to the publike view, that the *Antidote might be there ready, where the infection first brake out*. As *Solinus* writeth, that in *Sardinia* where there is a venemous Serpent called *Solifuga*, (whose biting is present death) there is also at hand a Fountaine, in which they

Theod. hist. l. i.
 Gast. de Anab.
 l. i. Quoties si-
 ve publice, si-
 ve privatim con-
 gredemur cum
 Anabaptistis,
 semper victrix
 abibat veritas
 quæ a nobis
 fiat.

Sec Romanus
 Solin. polyt.
 hist. cap. 9.
 Fons est in Sar-
 d. nia qui con-
 tra venenum So-
 lifugæ (est enim
 animantis ejus
 morsus mortif-
 er) a summo
 omnium opifice
 in remedium
 conditus est; ubi
 o itur malum,
 ibi quoq; inve-
 nitur promptu
 remedium.

who

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Petron. Arbit.
*inde datum est
vulnus, contigit
inde salus.*

who wash themselves after they are bit, are presently cured. This venomous Serpent (*verè Solifuga*) flying from, and shunning the light of Gods Word, is the Anabaptist, who in these later times first shewed his shining head, and speckled skin, and thrust out his sting neere the place of my residence, for more then twenty yeeres: And if these Disputations and Writings of mine may prove like the Waters of the Fountaine in *Sardinia*, soveraigne against the sting and teeth of this Serpent, I shall account my paines well spent; and whilst I endeavour to free others from spirituall thralldome, forget the tediousnesse of my corporall, and *possesse my soule in patience*, till God shall send deliverance; to whole gracious direction, and powerfull protection, I commend you, beseeching God to crowne your sincere intentions, and religious endeavours, for the Reformation of Church and State, with such successe, that this your meeting may be like to that in the 25. yeare of *Edw. 3.* which is known to posterity by the name of *Benedictum Parliamentum*, the blessed Parliament.

*From Prison in the Lo: Peters
house in Aldersgate-street,
Jan. 10. 1644.*

Yours in the Lord Iesus,

DAN: FEATLEY.



TO MY REVEREND,
and much esteemed Friend,

Mr JOHN DOWNAM.

Worthy Sir,

I Have now finished my Polemicall Tractate against the Anabaptists; which had slept securely by me in a whole skin of Parchment, had not the clamours of the Adversaries awaked it, who cry downe Pædobaptisme, and cry up Anabaptisme, not onely in the Pulpit, but also from the * Presse, to the great offence of godly minds, and the scandal of the Church.

* See A. Barber
his Treatise of
Dipping: Fr:

Comwell his Pamphlet, entituled, The Commission of King Jesus: A. R. his Libell, called, The V. a. ity of Childish Baptisme: Ch: Blockwood, The storming of Antichrist, and The Confession of the Anabaptists, printed at London, 1644.

You will peradventure returne me an answer in the words of the Poet, Ole quid ad te? What doth this concerne me, whose Restraint is a necessary Superfedeas from proceeding against these presumptuous and daring Sectaries? And the unfurnishing me of all Books, and help of mine owne Notes and Collections (lately taken from me) furnisheth me with too just an excuse for not writing. I confesse to my grieve it doth, but what will you have mee doe, Situ & otio torpescere? Such a rest would be most restlesse and tedious; The lesse I doe, the more I must needs suffer; and the more I doe, the lesse I suffer. And beleeve me, Sir, it is not an ambition to be scene in the Presse, but a desire for the time to forget my unsufferable pressures, which hath now set me on worke. As when we

C

have

haveth the world at will, and can give our Mind her vagaries at pleasure, to fixe our thoughts on any certaine subject, is a kind of incarceration of the spirit; so when our Estate is sequestred, and our person confined, and no theme is given us daily to enlarge upon, but the valuing of our unvaluable losses, and the present supplying of our importunate wants, to divert our minds from commenting upon our deplorable estate, and forcibly confining our meditations to a more pleasant subject, is a great ease and kind of liberty to immured thoughts.

But this is not all, for as S. Jerome thought wheresoever he was, whatsoever he did, he heard the sound of the last Trumpet, and the summons of the Archangel, Surgite mortui, & venite ad judicium: So methinks wheresoever I am, and whatsoever my business is, I heare that Væ of the Apostle, Woe be unto me if I preach not the Gospel: And preach the Gospel I can now no otherwise then from the Presse, for both my Pulpits are taken from me, and possessed by others, and I cannot obtaine (though by my selfe and friends I earnestly sought it) that liberty which S. Paul enjoyed when he was imprisoned at Rome, to preach the Gospel to my fellow prisoners. Now therefore sith I cannot lingua, I must be content as I am able evangelizare calamo, to preach with my Pen; which I can hardly dip into any other liquor, then the juice of Gall, in regard of the malignity of the times, and the insolencies of the enemies of the truth. As Adders, Efts, and other venomous serpents breed in old broken walls: so all sorts of Heretiques and Schismatiques breed and are exceedingly multiplied by reason of the ruptures in State, and distraction of the time. Among all these the Papists and the Anabaptists are most dangerous and pestilent enemies, the one to the Church, the other to the State; These above all others having bestirred themselves, since the waters were troubled; and they boast in secret of their great draughts of fish, the Papists of 20000. Profelytes, the Anabaptists of 47. Churches.

Si natura negat facit, indignatio verum.

As well Indignation as Zeal hath stirred up my drooping spirit, and encouraged me, though (as I said before) unarmed, to fall upon both; the former, in my Answer to a Popish Challenge; the latter, in this my Catabaptistarum Catacrisis. Jerom comforting a young Hermite, bade him look up to heaven, & Paradisum mente deambulare, assuring him that so long as he had Paradise in his mind, and heaven in his thoughts, tamdiu in eremo non eris, so long he was not in the wilderneſſe. So verily it seemes to me, so long as I can draw the sword of the spirit, and pursue freely the enemies of the doctrine and discipline of the Church of England, and beat them out of their trenches, so long me thinks I am not in bonds. The Lord in mercy look upon the Convulsions in the State, and Distractions in the Church, and turne our Baptisme of blood into a Baptisme of tears: in which we may and ought all to be Anabaptists. This is the hearty wish of him, who loveth the Truth for it selfe, and you for the Truths sake,

See Roma reas
printed by M.
Bourne at the
old Exchange.

Dan: Featley.

To

The Preface to the Reader.



*N*ova fert animus mutatas dicere formas

Corpora. I am to tell thee (Christian Reader) this New yeare of *new changes* never heard of in former ages, namely, of *Haras* turned into *Aras*, Stables into Temples, Stalls into Quires, Shop-boards into Communion Tables, Tubs into Pulpits, Aprons into *Linnen Ephods*, and Mechanicks of the lowest ranke into *Priests of the high places*.

Thou shalt heare in this Treatise not of a *line drawne after Protogenes*, nor of an *Iliad after Homer*, but of a *Metamorphosis after Ovid*: not made by *Poeticall license*, but by *Propheticall liberty*: not of men into beasts, but of *S. Pauls* *καὶ θεία*, *evill beasts*, shall I say, into *men*? nay into *men of God*, and *Prophets of the New Law*.

Titus 1 12.

Ep. ad Paulin.

Quod medicorum est promittunt medici, tractant fabrilis fabri: sola Scripturarum ars est quam sibi passim omnes vindicant, hanc garrulatus senex, hanc sophista verborum, hanc universi presumunt, docent priusquam discunt.

Bern. in Cant.

Tantæ charitatis sunt per quos nobis fluentia cœlestia emanant, ut antea effundere quam

infundi velint, loqui quam audire paratiores, prompti docere quod non didicerunt. 2 Cor. 2. 16. *Bellar. l. 2. de verb. Dei. c. 15. Quid obsecro nunc diceret Basilius, si Pharmacopolas, sutores, caterosq; opifices etiam a pulpitis sacra eloquia tractare apud Lutheranos & Calvinistas videret?*

If ever *Saint Ieroms* Complaint were in season, it is now: *Physitians keep within the bounds of their Science; Smiths meddle with the Hammer and Anvill; the Linnen Draper deales not in Woollen cloth, nor the Woollen Draper in Linnen; the Carpenter takes not the loyners work out of his hand, nor the loyner the Carpenters; the Shoemaker goes not beyond his Last, nor the Tailor beyond his Measure; onely the trade of Expounding Scripture is a Mysterie which every Artizan arrogateth to himself.* The Physitian here will be prescribing receipts, the Lawyer will be demurring upon *dubia Evangelica*, and every handi-crafts man will be handling the pure Word of God with impure and unwashed hands. This the prattling huswife, this the old dotard, this the wrangling sophister, in a word, this men of all professions, and men of no profession, take upon them to have skill in, readily teaching that they never learned, and abundantly pouring out that which was never infused into them.

The Apostle comparing the dignity of the Ministerial function with the indignity and insufficiency of most mens gifts for it, cries out, *Who is sufficient for these things?* But if we consider mens opinions of their own gifts, and their practise at this day, we may say, *Who is not sufficient for these things?* Not the meanest Artizan, not the illiteratest Day-labourer, but holds himselfe sufficient to be a *Master-builder* in Christs Church. When the Jesuite heretofore cast this in our dish, we

always

To the Reader.

alwayes flung it back into his face, with a confident denyall, answering him in the words of the Archangel, *Iud. 9. The Lord rebuke thee, thou false tongue.* But now those whose Religion, if they have any, is a negative one, and stands in a meere opposition to Popery, notwithstanding herein strengthen the Papists hands against us, and put us to that miserable Apologie of the Poet,

---- *Pudet hac opprobria nobis,*

Et dici potuisse, & non potuisse refelli.

It is a thousand pitties, that not in the *dawning of the day* from the night of Popery, and first *glimmering of the light* of Reformation, as in *Luthers* first standing up for the Truth; but now in the *noone* tide of the *Gospel*, such *owles* and *bats* should fly abroad every where, and flutter in our Churches, and *file* upon our *Fonts*, *Pulpits*, and *Communion Tables*, and not either be caught, and confined to their nests in *barnes*, or *rotten trees*, or put in *Cages* fit for such *night-birds*. I wonder that our doores, posts, and walls sweat not, upon which such Notes as these have been of late affixed, *On such a day such a Brewers Clerk Exerciseth, Such a Taylor expoundeth, Such a Waterman Teacheth.* If we have *Crow-Poets*, and *Pye-Poetesses*; if *Turners* turne *Bezaliels*, and *Aholiab*s, to mend the polished works of the Temple; if *Cooks*, with *Demosthenes*, (deservedly reprov'd by *S. Basil*) instead of mincing of their meat fall upon dividing of the Word; if *Taylors* leap up from the Shop-board to the Pulpit, and patch up Sermons out of stolne shreds; if not onely of the lowest of the people, as in *Ieroboams* time, *Priests* are consecrated to the most high God; but if like as *Novatus* consecrated himselfe a Bishop, so these ordaine themselves *Priests* and *Deacons*; if they enter not into the Church, but break into it; if they take not holy Orders, but snatch them to themselves: doe we marvaile to see such confusion in the Church as there is? As *Christ* sometimes spake, *Silumen tenebrae, quante tenebrae?* If the light that is in thee be darknesse, how great is that darknesse? So may we truly say, If in Order it selfe there be Confusion, how great is the confusion? What are all the *Prophets* become mad, that the *asses mouth* must needs be opened by miracle to reprove them? Though some would be content to have it thought so, and we must not refuse to wear our *Masters* cognizance, who was said by some of his kindred to be *besides himselfe*: yet we must tell them the case is far different; for there the *Ass* saw the *Angel* in his way, but here the *Angels* see the *Asses* in their places; there the *Ass* spake once, because he was twice struck, but here the *Asses* speak often, because they are

See *Sleid. Com.*

l. 5.

(a) *Perf. prol.*

Sat. 1. Cor. 2. 5.

Poetas & Poetridas picas.

(b) *Theod. hist.*

1. 4. c. 17. & Dea-

consecr. Διευ-

δενν & χειμα-

τον Σόν δὲ τῶ

ζυμῶν καρυίας

καρυίας, &c.

Mat. 6. 23.

2 Pet. 2. 16.

Mar. 3. 21.

Num. 16. 23.

To the Reader.

* Johan. Galt.
de exord. Anab.
p. 35. Anabap-
tistæ sumunt
sibi omnes præ-
dicandi officii-
um atq; de aliis
qui leg time a
Christianis Ec-
clesiis inau-
diti sunt
sciscitantur
Quis te elegit
cum isti ne a
sua quidem
Caco Ecclesia
mittantur.
See the Hist. of
the Anab. prin-
ted at London,
1641.
Et Joh. Galt. l.
de exord. Ana-
p. 247. Ego vi-
Nicol. Stock qui
primus in Germ.
videtur sparsisse
venenum illud
impiorum dog-
matum. Hunc
audierunt Mo-
netarius et Phi-
ferus quibus ve-
lut emissarius
usus totam per-
turbavit Germ.
Pont. cata. hæc.
Commota sedi-
tione rusticaper
German. Alsac.
& Sueviam ad
150000. fue-
runt trucidati.

not so much as one struck for their presumption. Now if any man desires to know from whence this *Clergie of Laicks* come, that he may not think that these *Russet Rabbits*, and *Mechanick Enthusiasts*, and *profound Watermen*, and *Sublime Coachmen*, and *Illuminated Tradesmen* of almost all sorts are dropt from the clouds: Let him peruse the Catalogues of Heretiques written by *Alfonsus à Castro*, *Pontanus*, *Slussenburgius*, and *Ambrosius de Rusconibus*, together with the Historie of *Sleiden*, *Bullenger*, and *Gabriel Abres*, and others, and he shall find that they all proceeded *Doctors* out of the Schoole of one *Stock the* * *Anab.* Of whom we may say, as *Irenæus* sometime spake of the Heretike *Ebion*, the father of the *Ebionites*, His name in the Hebrew signifieth silly, or simple, and such God wot was he: So we may say, the name of the father of the *Anabaptists* signifieth in English a senseless piece of wood, or block, and a very blockhead was he: yet out of this block were cut those chips that kindled such a fire in *Germanie*, *Holſatia*, and *Suevia*, that could not be fully quenched, no not with the blood of 150000. of them killed in war, or put to death in severall places by the Magistrates.

This fire in the reignes of *Queene Elizabeth*, and *King James*, and our gracious Soveraigne, till now, was covered in *England* under the ashes; or if it brake out at any time, by the care of the Ecclesiasticall and Civill Magistrates it was soone put out. But of late, since the unhappy distractions which our finnes have brought upon us, the Temporall Sword being other wayes imployed, and the Spirituall locked up fast in the scabberd, this Sect, among others, hath so far presumed upon the patience of the State, that it hath held weekly Conventicles, re-baptized hundreds of men and women together in the twilight in *Rivclets*, and some armes of the *Thames*, and elsewhere, dipping them over head and eares. It hath printed divers Pamphlets in defence of their Heresie, yea and challenged some of our Preachers to disputation. Now although my bent hath been alwayes hitherto against the most dangerous enemy of our Church and State, the Jesuite, to extinguish such balls of wild-fire as they have cast in the bosome of our Church, yet seeing this strange fire kindled in the neighbouring parishes, and many *Nadabs & Abihus* offering it on Gods Altar, I thought it my duty to cast the waters of *Siloam* upon it, to extinguish it.

Calend. Jan. 1645.

Thine in the Lord Iesus, D. F.
Prisoner in Peter-house.

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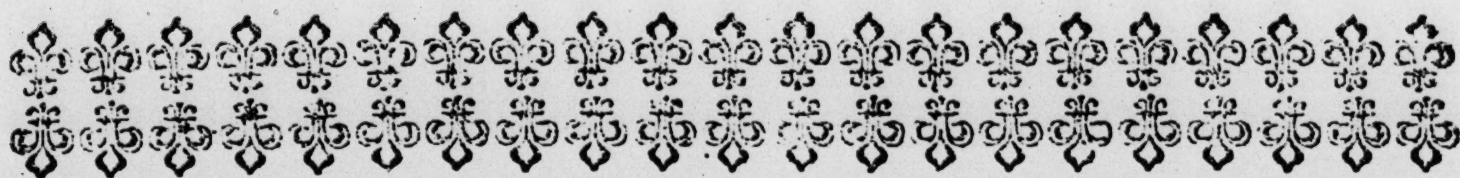
Courteous Reader, I have here added some Quotations which were not fully set downe at the due places, which I intreat thee to insert.

P. 94. in marg. Cal. Ep. 87. ad prot. Ang. *Quod ad formam precum & rituum Ecclesie valdeprobo, ut certa illa extet a qua pastoribus in functione sua discedere non liceat tam ut consulatur quorundam simplicitati & imperitiæ, quam ut certius ita constet omnium inter se Ecclesiarum consensus: postremo ut obuiam eatur de sultoriæ quorundam leuitati qui nouationes quasdam affectunt.* Concerning a forme of prayer and Ecclesiasticall rites, I very well like that it be a certaine and constant one, from which the Pastours of the Church may in no wise depart or vary, as well to provide for the simplicitie and unskilfulnesse of some, as also that the consent of all Churches may more certainly be known, and lastly to meet with the unconstant leuitie of some men, who affect Innovations. *Ibid. adde testim. Guliel. Apollonii qui scribit ex mandato & iussu Classis VVallachrinæ ad Syn. Lond. de formulis agenda- rum, c. 7. p. 178. Vetus Ecclesia Judaica præscriptam formam habuit in usu pre- cum, benedictionum, & gratiarum actionum in paschatis celebratione; quam & Chri- stus praxi sua probavit retinendum. vid Cl. Bez. in Mat. 26. 20. Paulum Burgens. in Psal. 112. & Scalig. de emendat. temp. l. 6.* The ancient Church of the Jews had in use a prescribed forme of Prayers, Blessings and Thanksgivings in the celebrati- on of the Feast of P. seover, which Christ himselfe by his owne practice approved of, as fit to be retained. See Beza, Burgensis, and Scaliger, in the places above quoted. *Et post, p. 180. Durum putamus omnes illas pias Ecclesias condemnare, ut superstitionis cultusq; voluntarii reus, quæ ab Apostolicis & Primitivæ Ecclesie temporibus usq; ad hodiernum diem cultum Dei publicum ex præscriptis certisq; formulis celebrarunt.* We think it hard to condemne all those godly churches, as guilty of superstition and will-worship, which from the times of the Apostles, and the Primitive church, even unto this day, have celebrated the publike worship of God out of, or according to certaine set, and stinted, and prescribed formes of Prayer.

Inferre in marg. p. 63. Greg. Naz. Theol. Orat. 40.

Τί δὲ αὖ εἶπεις πρὸς τὸ ἐπὶ νηπίων καὶ μήτε τὸ ζῆλός ἐπαίδανονμένων, μήτε τὸ χάρις ἵ-
ν καὶ πάντα βαπτίσωμεν; πανύγῃ, εἰδὲρ τις ἐπίλοιπὸν κίνδυνόν, κρείσσον θάνατον αἰσθάνων
ἀμαρτάναι, ἢ ἀπελθεῖν σφραγιστὰ καὶ ἀέλεστα.

What wilt thou say of Infants that neither experimentally know the grace of Baptisme, nor the losse by want thereof? Shall we baptize them? Yes, by all meanes, if there be any danger; For it were better that they should be sanctified, though they be not sensible thereof, then to goe out of this world without the seal and badge of their initiation into Christianity.



A true Relation of what passed at a meeting
in Southwarke, between D. Featley, and a company
of ANABAPTISTS, October 17. 1642.



After the company were placed, and Dr. Featley had made a short ejaculatory Prayer to God, to give a blessing to the meeting, a Scotch-man began thus:

Master Doctor, we come to dispute with you at this time, not for contention sake, but to receive satisfaction: We hold that the Baptisme of Infants cannot be proved lawfull by the testimony of Scripture, or by Apostolicall tradition; if you therefore can prove the same either way, we shall willingly submit unto you. Scotchman.

Are you then Anabaptists? I am deceived in my expectation, I D. Featley. thought that the end of this meeting had been to have reasoned with you about other matters, and that my taske would have been to have justified our Communion-Book, and the lawfulnessse and necessity of coming to the Church, which I am ready to doe. Anabaptisme (which I perceiv is the point you hold) is an heresie long since condemned both by the Greek and Latine Church, and I could have wished also that you had brought Scholars with you, who knew how to dispute, which I conceive you doe not, so farre as I guesse by your habit, and am informed concerning your professions: for there are but two wayes of disputing,

First, by Authority,

Secondly, by Reason.

First, by Authority, if you will dispute in Divinity, you must be able to produce the Scriptures in the Originall Languages.

For no Translation is simply Authentick, or the undoubted word of God.

In the undoubted word of God there can be no Error.

But in Translations there may be, and are errors.

A Disputation with Anabaptists

The Bible Translated therefore is not the undoubted Word of God, but so farre onely as it agreeth with the Originall, which (as I am informed) none of you understand.

Secondly, if you will dispute by Reason, you must conclude syllogistically in mood and figure, which I take to be out of your element. However, sith you have so earnestly desired this meeting, and have propounded a Question to me I little expected: before I answer yours, I will propound a Question or two to you concerning the blessed Trinity, that I may know whether you are well instructed in the principles of Catechisme, who yet are so well conceited of your selves, that you take upon you to teach others.

Scotchman.

This M. Doctor, is nihil ad Rhombum, we would know of you whether the Baptisme of children can be proved lawfull (as we said before) as it is practised among you.

D. Featley.
Section I.
Two Questions
of the Trinity
propounded.

Whereas you say this my Question is not *ad Rhombum*, you mistake the matter: For it is *ad Rhombum*, if you know what the Phrase meaneth. Is not the form of Baptisme this, *I Baptize thee in the name of the Father, the Son, and the holy Ghost*? Therefore my Questions concerning the Trinity appertain to the Doctrine of Baptisme. Before therefore I answer you concerning the persons fit to be baptized, whether men and women only in riper yeares, or children also: to try your skill, I will propound an argument to each of you out of Scripture, concerning the blessed Trinity.

And first (turning to the Scotchman)

Doe you beleieve, saith he, that each of the three Persons is God? how then doth Christ, *Iohn 17.3.* say, that the Father is the *onely true God*?

2. After turning to the other,

Doe you beleieve that the holy Ghost proceeds from the Father and the Sonne? if you doe so, how then doe you answer the words of our Saviour, *Iohn 15.26.* *The spirit which proceeds from the Father*? there is no mention at all of proceeding from the Sonne, but the Father onely. To the latter of these *Queries* nothing was answered; by either of them; to the former they both answered. First the Scotch-man.

Scotchman.

Wee never intend to deny that every Person in Trinity is God, for the Text you alleadge, it proves not what you bring it for.

Here the Text being read, the Scotch-man answered, *Christ opposeth his Father, as the true God, to all false gods.*

I doe not urge the Word *true*, for that indeed is spoken in oppositi-
on to false gods, but the word *only*, and thus I frame the argument.

If God the Father be the *only* true God, then the holy Ghost is not
God.

But God the Father is the only true God;

Ergo, the holy Ghost is not God.

The Father is said to be the onely God in respect of Essence.

This answer containes in it Blasphemy: for if the Father be the on-
ly true God, in respect of Essence, then is not the Sonne or the holy
Ghost God in respect of Essence; but that is false and blasphemous:
for then the three Persons should not be one God in Essence, or in re-
spect of Essence.

Here the Scotchmans answer being exploded, he wrote something,
and gave it some there present, and in the mean while one M. Cusin
interposing, said,

*I come not here to dispute, but to receive satisfaction of some doubts,
which if you can resolve me in I shall submit. Now for the place you alledg
out of S. John, I conceive it may be thus answered: Christ spake this as
Man, and his meaning is, that his Father is only God, and no creature is so.*

It is very true, that *only* excludes all creatures; but whereas you say
that these words are spoken by Christ, as Man only, it cannot stand
with the Text; for it is added, *and whom thou hast sent, Iesus Christ.*
Christ saith it is life eternall to know the Father to be the only true
God, and whom he hath sent, Iesus Christ; but it is not life eternall to
know Christ only as Man, but as true God and Man, and so a perfect
Mediator: neither is Christ said only the Sonne of God, in respect of
his temporall generation, as Man; but also in respect of his eternall ge-
neration, as he is the second Person in Trinity; this Answer therefore
of yours is not sufficient nor pertinent.

*M. Doctor, the company is not satisfied with their Answers, I pray,
resolve the doubt your selfe.*

I will, as soone as they have propounded their objections; for I mo-
ved these Questions only to make it appeare to the Auditours, how
unfit these men are to take upon them the office of Teachers, who are
so imperfect in the Fundamentall points of Catechisme. Now let
them propound what Questions they please.

*What is the nature of a visible Church? what is the matter and form
of it? or what is the visible Church of Christ made up of, by authority
of the Scriptures?*

Scotchman.

D. Featley.

The ventrous
Scotchman
was so stunned
with this blow,
that he gave
in, and spake
no more for a
good space.

Cusin.

D. Featley.

Sir John
Lenthall.
See the soluti-
on of those
doubts, in the
additions to the
conference.

Cusin.

This Cusin is
said to be one
of the first that
subscribed the
Anabaptists
confession
printed 1644.
London.

Your question is, *Quid constituit visibilem Ecclesiam?* What makes a visible Church?

Yes.

I answer, according to the Scriptures, and the joynt consent of all Protestant Churches in the world, French, Dutch, &c. in the Harmony of Confessions, that the sincere preaching of the Word, and the due administration of the Sacraments, constitutes or makes a true visible Church. The Papists make many notes of the Church, as Antiquity, Universality, Succession, Miracles, and divers other: but the Reformed Churches make but two onely, namely, those above mentioned.

What is a true particular visible Church?

A particular company of men, professing the christian faith, known by the two marks above mentioned, the sincere preaching of the Word, and the due administration of the Sacraments.

Is the Church of England such a Church?

It is so.

How prove you that ?

First, I answer, I need not to prove it, but you are to disprove it. For as *Hooker* teacheth, in his Ecclesiasticall Politie, They who are in possession are not bound to prove the right, but they who goe about to thrust them out are to disprove their right, and bring a better title for themselves.

Secondly, yet to give you further satisfaction, thus I prove the Church of *England* to be such a Church.

Every Church in which the Word of God is sincerely preached, and the Sacraments lawfully and rightly administered, is such a Church.

But in the Church of *England* the Word is sincerely preached, and the Sacraments lawfully administered.

Ergo, The Church of England is such a Church.

*I deny that in the Church of England the Word is sincerely preached,
or the Sacraments rightly administered.*

I have here two things to prove.

1. That the doctrine of the Church of *England* is agreeable to Gods Word.

2. The Sacraments are rightly administered in it.

First, the doctrine of the Church of *England* is contained in the 39 Articles.

Secondly, the due administration of the Sacraments in the communion-

munion-book. But both the one and the other are agreeable to Gods Word.

Ergo, The preaching of the Word and administration of the Sacraments in the Church of *England* are agreeable to Gods Word.

I deny that the 39 Articles and the Book of Common-Prayer are agreeable to Gods Word.

Cusin.

1. I will prove that the Book of Articles is agreeable to Gods word. *D. Featley.*

In the Book of Articles; the first which concerneth the blessed Trinity, the 2, 3, 4. which concern the Incarnation of Christ Jesus, his death and resurrection, the 5. which concerneth the holy Ghost, the 6. the perfection of Scriptures, and the 18. following, which impugne Popery, are agreeable to Gods word; and you cannot name any one of the rest which is not agreeable; therefore they are all agreeable. If you know any one that is not agreeable, instance in it, and I will presently shew how it is agreeable to Scripture.

For the 39 Articles I know not what they are, I never saw them that I remember.

Cusin.

Then for ought you know they are all conformable to Scripture, at least you can except against none of them. Now for the Book of Common-Prayer, it consists partly of Psalms, Epistles, and Gospels, partly of Prayers, and the form and manner of administration of the Sacraments. But the former are taken out of Scripture, the latter are agreeable to it. What doe you except against it? *D. Featley.*

I except against your administration of Baptisme, it is not rightly administered in your Church; for you baptize children, and that is not agreeable to Gods word: If you say it is, how doe you prove it by Scriptures?

Cusin.

This *D. F.* undertook to prove out of Scripture, but before he alledged any text of Scripture for it, another Anabaptist interposed.

You say your Church is a true Church; that cannot be: for the true Church compels none to come to Church, or punishes him for his conscience, as the Church of England doth.

Anabaptist.

Section 4.

That the Magistrate may compell men to come to Church, and serve God there according to his Word.

D. Featley.

Josiah was supream Governour of the true Church in Judah and Israel, but *Josiah* compelled all Israel to come to the house of God and worship there, 2 Chron. 34. 33. So *Josiah* tooke away all the abominations out of all the Countries that appertained to the children of Israel, and compelled all that were found in Israel to serve the Lord their God.

Ergo, Men may be compelled by the civill Magistrate to the true worship of God.

D 3

Josiah

Anabaptist. 5 Jofiah compelled them to come to Jerusalem; but that law is not now in force.

D. Featley.

There is a threefold law of God delivered by Moses.

1. Ceremoniall. 2. Judiciall. and 3. Morall. The ceremoniall and judiciall are not now in force; but the morall is, and Jofiah did this by the command of the morall law. For the Text saith not that he compelled them to come to *Ierusalem*, but to *serve the Lord their God*, which is a duty required by the morall law, and the law of nature. For though the place of Gods Service and the manner bee changed, yet the substantiall worship of God still remaines, and Princes are now as much bound to compell their subjects to the true worship of God, as Jofiah was. And moreover it is to be noted, that Jofiah did this by vertue of a covenant, which he made before the Lord, *to walke after the Lord, and keep his Commandements, with all his heart and all his soul*, 2 Chron. 34. 31. And the spirit of God sendeth this testimony after him, 2 Kings 23. 15. *Like unto him there was no King before him, that turned to the Lord with all his heart, and with all his soule, and with all his might, according to the law of Moses*, which words have an apparent reference to that first and great commandement, Deut. 6. 5. *Thou shalt love the Lord thy God with all thy heart, and with all thy soule, and with all thy might*, which law is morall and perpetuall, as all grant.

Here this third Anabaptist was blank't, and, to save his credit, starts up another doubt.

Anabaptist.

D. Featley.

Prove that any ought to be compelled by the Gospell.

That which Jofiah did agreeably to the morall law, bindeth us under the Gospell; for Christ in the Gospell both repeateth and confirmeth this Commandement of *loving the Lord with all our heart, and all our soul*, calling it the first and great Commandement, Mat. 22. 37. 38 Therefore our Princes are as much bound, as Jofiah was, to compell their subjects to serve the true God. Yet farther, to give you satisfaction, I will prove that it is agreeable to the new law to compell men to come to Church, and heare Gods word and receive the Sacraments, for this Christ teacheth in the Parable recorded by S. Luke, chap. 14. 23. *of a King who made a great Supper, and bade many guests, and when they made excuses, he said to his servant, goe to the high-ways, and hedges, and compell them to come in, that my house may be full.*

To this nothing being answered, D. Featley proceeded in his argument. Besides this command in the Parable, thus I prove that you ought to come to our Churches; the Apostle commandeth, Rom. 13. 1. *Let every soul be subject to the higher powers, and Heb. 13. 17. obey them*

tha

that have the oversight of you, and submit your selves for they watch for your soules, &c. To which if we adde those places in 1 Tim. 2. 2. and 1 Pet. 2. 13, 14. an undeniable Argument may be framed, to convince your conscience, after this manner.

All lawfull superiours, either temporall or spirituall, commanding lawfull things, are to be obeyed.

But your lawfull superiours in Church and Common-wealth, require you to come to our Church, which I proved to be a true Church of Christ.

Ergo, you ought to obey them, and you sin against God by your disobedience to lawfull Authority, if you come not.

The Word of God doth not command us to come to your Steeple-houses, the King hath nothing to doe to command us in that kind. Anabaptist.

The King hath power to command you in all things that are lawfull, and not repugnant to Gods Word: (indeed if he should command any thing against Gods Word, you ought rather to obey God then man, by the example of the Apostle in the Acts 4. 19.) D. Featley.

But it is a thing lawfull and no way repugnant to Gods Word, but most agreeable thereunto, to come to our Steeple-houses, (as you call them) where the servants of God assemble on the Lords day and other times, to worship him in spirit and truth.

Ergo, the King hath power to command you to come to our Church. Anabaptist.

The King makes an Idoll of the Church, where doth Christ command us to come to it? D. Featley.

Where he commandeth us to heare the Word preached; for, in our Church the Word of God is preached, and therefore there we ought to heare it.

I am not so averse, but if one of our society should preach in Olaves, or Mary Overis Church, I would heare them, I would come where the Church is gathered, for therein I obey Christ. Anabaptist.

Then you will heare none but one of your society, as if your society were the true Church, and none of the true Church but those of your society. I have proved already, that we have a true Church among us, but you have none.

For where there are no lawfull Pastors, nor Flocks, there is not a true Church. But amongst you there are not lawfull Pastors, nor Flocks.

Ergo,

Here the Anabaptist yeeldeth the buckler, viz. that the Magistrate ought to be obeyed when he commandeth men to heare Gods Word in the Church. D. Featley. This was the plea of the old Donatists. Section. 5. That the Anabaptists have no Church.

A Disputation with Anabaptists

Ergo, no true Church.

Anabaptist.
D. Featley.

Wee have amongst us lawfull Pastours.

There are no lawful Pastors but those who are sent, *Rom. 10. 15*
No man ought to assume unto himselfe that honour, but he that is cal-
led, as was Aaron, Heb. 5. 4. all Presbyters are to be made by imposi-
tion of hands, 1 Tim. 4. 14. & 5. 22. 2 Tim. 1. 6.

But your Pastors have no sending, no calling, no imposition of hands on them :

Ergo, You have no lawfull Pastors.

Anabaptist.

None amongst us teach, but they have Ordination; for they are ele-
cted, examined and proved.

D. Featley.

Have you no imposition of hands of the Presbytery?

Anabaptist.

Wee are not bound to tell you ; If you will come to our Church, you
may see.

Cusin.

I pray you M. Doctor come to the point : how prove you the Baptisme
of children to be lawfull by the Word of God ?

D. Featley.

It seems you will willingly fall upon no other point but this of Anabaptism; which heresie was condemned neare fifteen hundred yeares agoe. Here, after a long space, the Scotch-man puts in a word, saying,

Not sixteen hundred yeares agoe.

Section 6.

Of the christe-
ning of chil-
dren.

If it were but a thousand, it is long enough, being condemned by the whole christian Church, *Greek, and Latine.*

D. Featley.

Cusin.

Sir, that is neither here nor there, you know what the woman of Sa-
maria said, John 4. Our fathers worshipped in this mountaine, and yee
say that at Jerusalem is the place where men ought to worship; they con-
tinued in an error above 2000 yeares.

D. Featley.

You are mistaken in your Cronology, for there were not 2000 years between *Iacob* and Christ. But to let that your errour passe, the *Samaritans* indeed were in an error a long time; but this is no errour, but a doctrine of truth, that children ought to be baptized.

There are three sorts of Arguments of great force with all under-
standing men : the first and chiefest from

1. Scripture.
2. From consent of the Universall Church.
3. From evident reason.

I will prove all these for the Baptisme of Children.

We

We desire to have it proved by Scripture.

Our proofes out of Scripture are of two sorts; some probable, some necessary.

Scotchman.
D. Featley.

First probable; as where it is said in the *Acts* 16. 33. That the *Apostle* baptized the *Goaler* with all that belonged to him, and *Lydia* and her household, *Acts* 16. 15. and 1 *Cor.* 1. 16. that he baptized the household of *Stephanns*, and in a whole household in all probability there were some children.

I cannot tell that; let us hear your necessary proofes out of Gods word. Scotchman.

There is a good ground, reason, or warrant for the baptizing of children now, as there was of old for circumcising them.

But children under the old Testam. were to be circumcised; many plain places there are where that was commanded. Deut. 10. 16. Josh. 5. 2. &c.

Ergo, now by the same warrant they are to be baptized.

We deny that there is the same warrant or ground now for the baptizing of children, that there was of old for the circumcising of them. Scotchman.

For there is an expresse command for circumcising of children; but there is none for the baptizing of any but those who can beare the word preached, *Matth.* 28. Go teach and baptize.

1. That which circumcision was in the old law to the Jewes, that is Baptisme now to us, the Sacrament of entrance into the Church; for so *S. Augustine* and all sound Divines hold, that our Sacrament of Baptisme answereth theirs of circumcision, as the Sacrament of the Lords Supper doth their Paschall Lamb. D. Featley.

2. Circumcision was instituted, as appeares, *Rom.* 4. 11. to be a seale of the righteousness of faith. But for the same end also was baptism instituted, to bee a seale of the Covenant of grace, and the free remission of our sins by faith. And though children in the old law before eight dayes had not actuall faith, nor could make profession thereof, yet they received the Sacrament thereof. Therefore by the same reason children under the Gospell, though they have not actuall faith, nor can make profession thereof, yet may and ought to receive the Sacrament of Baptisme, which is a seale of the Covenant of grace, and righteousness by faith.

To this argument drawne from analogie, the Anabaptists answered nothing at all.

Children ought not to be baptized, because there is no command for it.

Mark, I pray, how uncertaine they are in their grounds; sometimes they say that children are not to be baptized, because they have not actuall faith, which I overthrew but even now; sometimes, because there is no commandement for it. Which as the fu-

Scotchman.
D. Featley.

ture arguments disprove, so see a punctuall refutation of this answer
Infra art. 2. 26. 1.

Scotchman.

Prove it by Scripture that they ought to be baptized.

D. Featley.

So I will: first, I will alleadge you the text of Scripture, and then frame my argument from it; the place of Scripture is, *Iohn 3. 5. Verily, verily, I say unto you,* except a man be borne of water, and of the spirit, he cannot enter into the Kingdom of God.* My argument from this place for the baptizing of infants is this:

* Although some of our later Commentators of good

note understand not this text of Baptisme, but of a spirituall laver or grace of the spirit, washing and cleansing the heart, as if Christ in this text used the figure called *ἕλξ διὰ τοῦ πνεύματος*, like to that, *Acts 14. 13.* and *Matth. 3. 11. Baptizabit vos spiritu sancto & igni*: Yet Saint Augustine and the more ancient Expositors understand it of Baptisme, and we must not depart from the letter where it may stand; neither will this interpretation, more conclude the absolute necessity of Baptisme to salvation, then those words of our Saviour, *Mark 16. 16. He that believeth and is baptized, shall be saved*; all that can be inferred from both is, that baptisme is the ordinary meanes of salvation, and that Baptisme is so far necessary, as well *ratione precepti* as *ratione medii*, no orthodox understanding Protestant ever denied, neither is there any reall controversie between the Protestants and Papists in this point. But, only verball, as Doctor Reynolds excellently clearly proveth in his Lectures, *De censura Apocryphorum*.

If none can enter into the Kingdome of God, but those that are borne of water and the spirit; that is, those that are baptized with water, and regenerated by the spirit, then is there a necessity of baptizing of children, or else they cannot enter into the Kingdome of God; (that is, ordinarily) or we must not tye God to outward meanes.

But the former is true.

Ergo, the latter.

Scotchman.

By this your reason, it would follow that all that are baptized are regenerated, and none regenerated but those who are baptized; what becomes then of those who dye without baptisme?

D. Featley.

I conceive the same of them as of those among the Jewes who dyed before they were circumcised; we leave them to the mercy of God, conceiving charitably of their salvation, because the children of the faithfull are comprised in the Covenant, *Gen. 17. 7.* and *Acts 2. 39.* and the Apostle saith, *They are holy*, *1 Cor. 7. 14.* All that I will conclude from this place, is, that no children enter into the Kingdom of heaven by the ordinary way chalked out by Christ, but those who are baptized; or, which comes all to one, that the Sacrament of baptisme ought to be administred to children, as the ordinary meanes of their salvation.

This

This Text speakes not of children, but of men; children are not men. Cusin.

You might as well and better say, that women are not men; and D. Featley.
doe you think that women ought not to be baptized? this text speaks
of children as well as those in riper yeares, male, or female; for, as the
Apostle speaketh, *In Christ there is no difference of sexe or age.*

All that are to enter into the Kingdome of God, ought to be
borne of water and the Spirit.

But children enter into the Kingdome of God as well as men of *Talium enim*
riper yeares. *est regnum co-*
celorum, Mat.

Ergo, Children ought to be borne againe with water, &c.

How prove you that children enter into the Kingdome of God?

All those that are holy enter into the Kingdome of God.

But the children of the faithfull are holy, 1 Cor. 7. 14.

Ergo, they enter into the Kingdome of God.

The Apostle meaneth that such are not bastards.

At which the company laughing, as a ridiculous answer, as if all
that were not bastards were holy; or that no children could be holy
in the Apostles sense who were base-borne. Another Anabaptist
came in and propounded a question concerning Lay-mens preaching. *See the refuta-*
tion of this an-
swer in the
censure of a
Book intuled,
The vanity of
children Bap-
tisme.

I will prove unto you M. Doctor, that neither you, nor such men as
you are ought to preach, but such only ought to performe that office of
preaching, as are appointed by us.

How prove you that?

Those who are ordained Ministers by ungodly men, ought not to
preach. But you, and others as you are, be ordained by ungodly
men.

Ergo, you ought not to preach.

I deny both your Propositions. First, because although we should D. Featley.
suppose the Bishops, who ordained Ministers, to be ungodly men,
yet if they were themselves lawfully ordained, and had power of
imposition of hands, the Ministers ordained by them, may and
ought to discharge their function. *Judas the Apostle, and Nicholas*
the Deacon, were ungodly men; yet the Ministeriall acts they did,
either in preaching the word, or administering the Sacraments, were
never accounted void. Secondly, I deny that our Bishops were un-
godly men.

They that persecute good men are ungodly men.

But all your Bishops persecute good men.

Ergo, The Bishops are ungodly men.

Anabaptist.

A Disputation with Anabaptists

D. Featley.

I answer : first, some of our Bishops never persecuted any man; as namely, the Arch-Bishop of *Armagh*, and Bishop *Potter*. Secondly, though some of our Bishops by their places, as they were High Commissioners, punished some men by Mulcts, imprisonments, or other censures; yet they persecuted no godly man, but executed Justice upon Delinquents : namely, factious Schismaticks that disobey the Kings Ecclesiasticall lawes, and disturbe the peace of the Church.

Anabaptist.

Yea, but they are good men whom your Bishops persecute, and you cannot except the Bishop of Armagh; for when I was called in question before the High Commission, the Primate of Ireland sate there, and by silence gave consent.

D. Featley.

The Primate of *Ireland* was never a Judge in our high Commission in *England*, as it is well knowne : sometimes he might sit with the rest, but he had no power to give sentence in the high Commission in *England*; and if I might know truly for what cause you were brought into the high Commission, I doubt not but to prove the sentence given against you to be just; for you are one who come not to Church, nor will heare our Preachers, but only some of your owne sect, and those no better then meer Lay-men.

Anabaptist

S E C T. 7.
Of the distinction of the clergy and Laicks.

D. Featley.

And that none may exercise the function of a Minister of the Gospell, without a speciall calling thereunto.

Anabaptist.

D. Featley.

Anabaptist.

D. Featley.

We doe not read of any such distinction in the word of God, as Lay-men and Clergy-men, these are Popish distinctions; the word Lay is not in all the Scriptures.

No more is the word Trinity, nor Sacrament, nor many others read in Scripture, yet the sense of them is there, and so is the distinction of Clergy and Laytie; for God commandeth that the people should learne the law from the Priests mouth; the Priests were no other then the Clergy, and the common people the Laytie.

Their Priesthood was not the same with yours.

It was the same for substance, but not for ceremony and manner of worship; their Priesthood was typicall, ours Evangelicall; they by the figures of the ceremoniall law fore-shewed Christ to come, we preach that Christ is come.

Can you prove any such distinctions in the new Testament?

We can : for we read in the new Testament of Pastours and flocks; they who feed with the word, are the Clergy; and the flocks, who are fed, are the Laytie. All are not Pastours or Teachers, 1 Cor. 12. 29. Are all Apostles? are all Prophets? are all Teachers? That is, all are not so.

Anabaptist.

Deacons preached, they were Lay-men, therefore may Lay-men preach; I instance in Steven, &c.

The

The Deacons were not meer Lay-men, but men full of the holy Ghost, and of wisdom, upon whom the Apostles laid their hands, *Acts 6. 6.* Prove that any preached who had not imposition of hands. D. Featley.

Here that Anabaptist failing, *Cusin* undertook it, saying;

In the 8 of the Acts we read plainly, that, after that great persecution of the Church at Jerusalem, they were all scattered abroad throughout the Regions of Judea, and Samaria, except the Apostles; and that they who were scattered abroad went every where, preached the Gospel; and that God gave a blessing to their preaching, it is plaine, Acts 11. 13. Againe, (Peter saith) 1 Pet. 4. 10. As every man hath received the spirit, even so minister the same one to another, as good Stewards of the manifold grace of Christ. If God have given us a talent, it is our duty to improve it. Cusin.

They that were scattered and preached the Gospel, were such as the Apostles had laid hands on, and sent to preach, and among them *Philip* the Deacon there mentioned. For the Text of Saint *Peter*; hee speaketh not there of publike preaching, and administering the Sacraments, which appertaineth only to Pastours by their speciall function; but of edifying one another, and teaching and admonishing in private, according to the Precept of *S. Paul*, *Colos. 3. 16.* *Let the word of God dwell richly among you, in all wisdom, teaching and admonishing one another: this was no publike preaching, or expounding the word, but godly conference in private houses with those whom they met, such as every godly Master of a family useth in his house, instructing his children and servants the best that he can, telling them their duty out of Gods word. It is true, in time of persecution we read of one Frumentius a Lay-man, who in his tra-uailes converted some to the Christian Faith, confirming the truth of Christian Religion by Scriptures.* D. Featley.

That is all we desire to doe, as Frumentius did. Cusin.

That was no preaching publicly by vertue of a Pastorall function, or expounding Scriptures, but holy conference and exhortation; such as that of *Aquila* and *Priscilla*. And the historian addeth, after the Church had notice how God blessed *Frumentius* his labours, in turning many heathen to Christianity; the Bishops sent Ministers unto them, to confirm them and administer the Sacraments unto them; and himselfe also received holy orders, to accomplish that worke which he had so happily begun. D. Featley.

Another
Anabaptist.

The Scripture puts no difference betwixt publike and private; it is as lawfull to worship God in a private house, to preash there, as in one of your Steeple-houses.

D. Featley.

The Apostlic puts a difference, 1 Cor. 11. 22. What? Have you not houses to eat and drinke in? Or despise ye the Church of God?

Anabaptist.

The word in the originall is Ecclesia, not Templum, which never signifieth your Steeple-house in all the Scripture.

D. Featley.

The word Ecclesia is taken diversly in holy Scripture: sometimes,

1. *For a company of men, and that either of the wicked, as Psal.*

26. 5. Odi Ecclesiam malignantium.

Or, of the goodly, Acts 20. 28. & 11. 26. &c.

2. *For the place of their publike meeting; and so the word Ecclesia is here taken.*

Anabaptist.

If the people of God meet in a private place, is not that then the house of God?

D. Featley.

There is a publike house of God, that is, a place sequestred from common use, and dedicated to Gods service, and there is a private house of God, as we read, Rom 16. 5. where some of the faithfull privately meet, and that also is called the Church; grow the Church in thine house: and in such private houses it is lawfull to preash in time of persecution, but not now, when we have publike Churches for the service of God, to which we may and ought to repair, and in these Churches no Lay-man ought to preash, nor at all exercise the pastorall function, either there or any where else. Which I prove by two reasons especially.

1. Reason.

First, none ought to take upon them the Office of a Pastour, or Minister of the word, who are not able to reprove and convince Hereticks, and all gainsayers: but your lay and unlettered men are not able to convince Hereticks, and stop the mouthes of gain-sayers, because they can alleage no Scripture but that which is translated into their mother-tongue, in which there may be and are some errours: for, though the Scriptures be the infallible word of God, yet the translatours were men subject to errour, and they sometimes mistook.

Scotchman.

Will you say that those learned men who translated the Bible at Geneva committed any error in their Translation?

D. Featley.

I will; and for instance, Luke 22. 25. in the Geneva Translation, printed 1569. we read, the Kings of the Gentiles reign over them, and they that beare rule over them are called gracious Lords: whereas in the

the originall it is *Euergetai*, that is, benefactors, or bountifull; yet *ἐυεργέται*. this place hath been much urged against the titles of our Arch-Bishops and Bishops, as if Christ forbad any Ministers of the Gospell to be called by the titles of *Lords* or *gracious*, whereas there is never a word in the text that signifieth either *Lord* or *gracious*, neither doth Christ there speak only to the Ministers of the Gospell, but to all Christians. Besides this, I could produce many other errours in that translation, which are corrected in the Kings translation.

Though we cannot prove the letter to be well translated, that matters not much, for the letter of the Scripture is not Scripture.

That is blasphemy, I pray take notice of it, he denieth the letter of the Text to be Scripture.

The letter of the word of God is not Scripture, without the revelation of the spirit of God; the word revealed by the spirit is Scripture.

Very fine Doctrine; if God reveale not to us the meaning of the Scripture, is not the letter of the text Scripture? By this reason, the greatest part of the Revelation, and other difficult texts of Scripture should not be Scripture, because God hath not revealed to us the meaning of them.

Here one that stood by demanded of the Anabaptist; how prove you the Bible to be Gods word?

By experience: For, whatsoever is written in the word of God cometh to passe, concerning Christ and Antichrist; experience is the best Doctor that teacheth us.

This reason alone will not prove the Bible to be Gods word; for *Moses* saith, *If a false Prophet shall arise, and fore-tell any thing, and come to passe, Deut. 13. 2. Thou shalt not hearken to the words of that Prophet, for the Lord thy God proveth you; it is true, that argument with others makes a good proof.*

There is no false Prophet in the Scripture, the pen-men thereof were all true Prophets, and spake from the mouth of God.

I grant you they did; yet by this argument alone, you cannot convince an Atheist, or a Mahometan: for in *Mahomets Alcaron* it is said, that *Mahomet* was a true Prophet, and that the Angell spake to him from God; you see to what a miserable plunge you are put, if you have no more knowledge then meerly the translation of the English Bible.

Secondly, for the event of Prophecies you speak of, how prove you the event of them? For the events of the latter Prophecies are not

Anabaptist.

The Anabaptists blasphemy against the Scripture.

D. Featley.

Anabaptist.

D. Featley.

Anabaptist.

D. Featley.

Anabaptist.

D. Featley.

not set downe in Scripture; as namely, of the destruction of the Temple, and the dispersion of the Jewes into all nations.

Anabaptist.

Travellers can testifie the truth of that. Besides, some here, I doubt not, can witnesse.

D. Featly.

I beleeve it; but these travellers their report, and the testimony of those witnesses you speak of, are no ground of our Christian Faith; you see therefore that you are still to seek, and not able to convince any Jew, Pagan, or Mahumetan, out of your translated Bible without other helps of learning, which you want.

2 Reason.

Secondly, I prove that none of your Lay-men, who have not received holy orders, may take upon them the sacred office of preaching the word, and administering the Sacraments. The office of a Minister is a holy office, which none may meddle with but those who have a lawfull calling thereunto. To which purpose I alleadged divers texts out of the new Testament before: whereunto I will adde the fearfull judgements of God in the old Testament, which fell upon Lay-men who medled with the Priests office. As first, the judgement that fell upon *Corah, Dathan, and Abiram*, Numb. 16. 3. *Yee take too much upon you. seeing all the congregation is holy, every one of them, and the Lord is amongst them: wherefore then lift ye up your selves above the congregation of the Lord?* verse 28. *And Moses said, if these men die the common death of all men, or if they be visited after the visitation of all men, the Lord hath not sent me.* verse 31. *And as soon as he had made an end of speaking all these words, the ground clave asunder that was under them, verse 32. And the earth opened her mouth, and swallowed them up with their families, and all the men that were with Corah, and all their goods.* Secondly, *Uzzah*, who put forth his hand to stay the Arke, 2 Sam. 6. 6. 7. *And when they came to Nachon's threshing floor, Uzzah put his hand to the Ark of God, and held it, for the Oxen did shake it.* v. 7. *And the Lord was very wroth with Uzzah, and God smote him in the same place for his fault, and there he died by the Arke of God.* Thirdly, upon *Uzziah*, who, for taking upon him to offer incense which belonged to the Priests office, was stricken with a Leprosie that clave to him till his death, 2 Chron. 26. 18, 19, 20, 21. *And they withstood Uzziah the King, and said unto him, it pertaineth not to thee, Uzziah, to burne incense unto the Lord, but to the Priests, the sons of Aaron, that are consecrated for to offer incense: goe forth of the Sanctuary, for thou hast transgressed, and thou shalt have no honour of the Lord God.* Then Uzziah was wroth, and had incense in
his

his hand to burne it : and while hee was wroth with the Priests, the Leprosie rose up in his fore-head, before the Priests, in the house of the Lord, besides the incense Altar. And when Azariah the chiefe Priest with all the Priests looked upon him, behol!, he was Leprous in his fore-head, and they caused him hastily to depart thence, and he was even compelled to goe out, because the Lord had smitten him. And Uzziah the King was a Leper unto the day of his death, and dwelt as a Leper in a house apart, because he was cut off from the house of the Lord. Fourthly upon the husband-men and herds-men, that took upon them to prophesie, Zach. 13. 4. 5. 6. And in that day shall the Prophets be ashamed, every one of his vision, when he hath prophesied; then they shall weare a rough garment no more to deceive. But he shall say, I am no Prophet: I am a husband-man: for men taught me to be an herds-man from my youth up. So you artificers may be ashamed of your prophesying, and say, I am a trades-man; I am no Prophet; men taught me to exercise a handi-craft from my youth. At this, one Cusin being very angry, said;

M. Doctor, I am more lawfully called to preach the word then you; and that I will prove by Scripture.

Cusin.

You will have a hard taske of it; for neither my name, nor yours, are found in Scripture, neither is there any colour in all Gods word for any Lay-mans preaching; much lesse such an illiterate artificer as you are.

D. Featley.

He that is called by Saints to preach, is better called, then he that is called by ungodly men.

Cusin.

* But I am called by Saints.

Ergo, my calling is better then yours.

"You are like the Pharisees, who justifie your selves; what arrogancy and pride is it in you, to tearm your societies a company of saints? Neither were you called by Saints, nor I by ungodly men.

I am called by those who live in no knowne sins.

But you are called by Bishops, who lived in knowne sins.

Ergo, I am more lawfully called then you.

"Such a company of Saints, as you are, two of your holy societie were, lately accused for a Rape.

How can you know that none of your society live in known sins, who cannot say so of your selfe? Much lesse of any of them. For I appeale to your own conscience, whether you and they in your prayers to God doe not aske him forgiveness as well for finnes against

* Such Saints as John of Lydan who had 15. wives; and Cniperdoling, who died like a beast. See Sleidan, Comment. l. 10.

M. Morgan.

D. Fearley.

Cusin.

M.R.

D. Featley.

A Disputation with Anabaptists

conscience, as for sins of ignorance; as well for knowne as unknown sinnes: besides, have you no idle thoughts, or fleshly lusts, or desires in you?

Cusin.
D. Featley.

I doe not deny but I have.

And doe you not know that these are sins?

Cusin.
D. Featley.

I know they are.

Then by your own confession you live in known sins.

Cusin.
D. Featley.

Though I know them, yet I doe not approve of them.

And can you prove, that he who ordained me approved himselfe in any known sinne? He, who ordained me, was a learned, grave, and religious Bishop, who lived and died without spot or taint; and I cannot sufficiently admire your boldnesse, who charge him who ordained me with walking in knowne sins, and approving them, who knew not the man who he was: take heed of these slanders, the tongue that lyeth *slayeth the soule.*

Cusin.

Whosoever he was, he was but a particular man, and Christ gave the power of ordaining to his Church, not to any particular men.

D. Featley.
Here it grew late, and the conference brake off.

Though Christ hath given this power to the Church, yet some particular men in the Church ought to execute this power of ordination.

The issue of the conference was: first, the Knights, Ladies, and Gentlemen, gave the doctor great thanks: secondly, three of the Anabaptists went away discontented, the fourth seemed in part satisfied, and desired a second meeting; but the next day, conferring with the rest of that sect, he altered his resolution: and neither he, nor any of that sect ever since that day troubled the Doctor, or any other Minister in the Borough with any second challenge. *Finis.*

Additions to the former conference.

IN the conference above mentioned, D. F. promised to prove the Baptisme of children, 1. By Scripture. 2. By consent of the universall Church. And 3. By evident reason. And the arguments drawne from the first head he prosecuted, but was not permitted at that time to urge the arguments drawne from the second and third heads: yet because they were desired by some persons of note, it was thought fit they should be added to the former.

D. Featley.

Next to the arguments drawne from expresse testimony of Scripture for the baptisme of children, we have a most forcible argument drawne

drawne from the consent of the universall Church, testified by their constant practise of admitting children to baptisme, even from the Apostles dayes unto this present. This argument, if it be well weighed, is of very great moment, and may convince the conscience of any ingenious Christian. For no Christian doubteth, but that the Apostles were inspired by the holy Ghost, and Christ promised his Spirit to lead his Church into all truth; which promise he hath hitherto made good in such sort, that it cannot be proved that ever the whole Church of Christ universally erred; it is true, particular Churches have erred, and may erre, and generall counsels, which the Schooles tearme the representative Church, are subject to error, and have sometimes decreed heresie and falshood for truth; but the formall Church as they speak, that is, all the assemblies of Christians in the world cannot be impeached with error at any time: whence I thus frame my argument.

The consent of the Catholike Christian Church for the baptisme of Infants.

That which the Apostles in their dayes began, and the whole Christian Church scattered over the face of the whole earth, hath continued in all ages, and all countries where Christianity hath been, and is professed, cannot be an erroneous practise.

But the catholike Christian Church, in all places and ages, even from the Apostles times, hath admitted the children of faithfull parents to holy baptisme.

Ergo, the practise of christening children cannot be erroneous or unwarrantable, as the Anabaptists teach.

The major or first Proposition is already sufficiently proved; the minor or second Proposition is proved by the testimony of *Origen* for the Greek Church, and *S. Austine* for the Latine, and the Ecclesiasticall stories in all ages. *Origen*, in his Commentary upon the sixt Chapter of *S. Paul* to the *Romans*, having alladged the words of the Prophet *David*, *Psal. 51. 5. I was borne in iniquitie, and in sin hath my mother conceived me*; addeth, *Propter hoc Ecclesia ab Apostolis traditionem accepit parvulis dare baptismum* (for this reason, namely, because all are conceived in sinne) the Church hath received a tradition from the Apostles to administer baptisme to little infants. And *S. Augustine*, *l. 10. de genesi ad literam, c. 23. Consuetudo matris Ecclesie in baptizandis parvulis non spernenda est, nec omnino credenda esset nisi Apostolica esset traditio*; the custome of our mother the Church, in baptizing infants, is no way to be sleighted or rejected; neither were it at all to be believed if it were not an Apostolicall tradition. As for the con-

tinuance

A Disputation with Anabaptists

continuance of it, the history of all ages of the Church confirms it; neither can there be brought an instance in any Christian Church in the world that denied baptism to children, till this sect arose in Germany, since the reformation began there, in the dayes of Henry the eight.

After the testimonies of Scriptures, and the practise of the catholike Church, we have a third prooffe drawne from evidence of Reason; against which, if it be excepted that the eye of reason in matter of faith is but dim; and therefore, that such arguments are no way convincing: I answer, that it is true, that such arguments drawne from reason, as have no other ground but Philosophicall axioms, or sensible experiments are of little force in matter of faith, which is above reason; but such reasons as have ground and foundation in Scripture, and are firmly built upon those foundations, are of exceeding great force, and such are those I purpose to alleadge.

*Arguments
drawne from
reason for Chri-
stening chil-
dren.*

First, where the disease is, there ought the remedy to be applied.

But the disease, to wit, originall sinne is in children, as well as men. For, *all have sinned in Adams*, Rom. 5. 12. and *are by nature the children of wrath*, Ephes. 2. 3.

Ergo, the remedy which is baptism, ought to be applied to children as well as men.

Secondly, those who are comprised within the Covenant of grace, ought to be admitted into the Church by baptism. For to them appertain both the promises of the new Testament and the seale thereof, which is baptism.

But the children of the faithfull are comprised within the Covenant of Grace, Gen. 17. 7. *I will establish my Covenant betwene me and thee, and thy seed after thee, for an everlasting Covenant.*

Ergo, children ought to be admitted into the Church by baptism.

Thirdly, no meanes of salvation ought to be denied to the children of the faithfull, whereof they are capable.

But baptism is an outward meanes of salvation, whereof children are capable under the Gospell, as well as the children of the Jewes were capable of circumcision under the law.

Ergo, baptism ought not to be denied to children.

Fourthly, all those who receive the thing signified by baptism,

mine, ought to
Saint Peter,
should we be
well as we?
Baptism
baptism;
by, the
water.
The Prop
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tisme, ought to receive the outward singe. It is the argument of Saint Peter, Acts 10. 47. *Can any man forbid water that these should not bee baptized; which have received the holy Ghost as well as mee?*

But the children of the faithfull receive the thing signified by baptism; to wit, regeneration and remission of sins.

Ergo, they ought to receive the sige: to wit, the baptism of water.

The Proposition or major part is proved already: the assumption or minor is thus proved: *Christ bad children come to him, and he blessed them; (and said) of such is the Kingdome of God, Mark. 10. 16. and that their Angells continually behold his Fathers face in heaven, Mat. 18. 10. and unlesse the Anabaptists will grant that children are regenerated, and receive remission of sins, they must needs hold that all children are damned, which is a most uncharitable and damnable assertion.*

The ANABAPTISTS Objection.

Yea, but the Anabaptists object, *Mat. 28. 18. Goe teach all nations, baptizing them.* Whence they would infer that none are to be baptized but those to whom the Gospell hath before been preached; and consequently, that children ought not to be baptized before they can heare and understand the Gospell preached to them.

ANSWER.

1. The setting preaching before baptizing doth no more prove that preaching must alwayes goe before baptism, then the naming repentance before faith, (*Mark. 1. 25. Repent, and beleeve the Gospell*) proves, that repentance goeth alwayes before faith, which the Anabaptists themselves hold not.

2. Christ setteth in that place preaching before baptizing for two reasons, neither of which make any thing against the baptism of children. The first is, because it is the more principall act of the Ministeriall function, for it is preaching which through the operation of the holy Spirit begetteth faith, which the Sacraments onely confirme; preaching draweth the instrument as it were of the Covenant betweene God and us, wherunto the Sacrament is set as a seale. Secondly. because Christ there speaketh of converting whole nations to the Christian faith, in which alwayes the preaching of

the word goeth before the administration of the Sacraments. For, first men beleve, and after are admitted to Baptisme, but after the parents are converted, their children being comprised within the Covenant are admitted to Baptisme: and whensoever any Profelyte is to bee made, this course is likewise to bee taken, they must professe their faith before they bee received into the Church by Baptisme: but the case is different in children, they have neither the use of reason to apprehend the Gospell preached unto them, nor use of their tongue to professe their faith, and God requireth no more of them then hee hath given them; the like course God himselfe took in the old law, before any men of riper yeares were circumcised, the commandement of God was declared, and his covenant made known unto them, but children were circumcised the eight day before they were capable of any preaching unto them, or iuch declaration.

Nothing remaineth, but that the two objections concerning the doctrine of the Trinity in the begining propounded by D. F. for no other end, but to try how well verst these ring-leaders of the Anabaptists were in the more necessary points of Catechisme, bee answered:

The first was framed out of *Iohn 17. 3. This is life eternall, to know thee to be the onely true God, and whom thou hast sent, Iesus Christ.* If the Father bee the onely true God, how is the Sonne or the holy Ghost very God? Hereunto the Anabaptists gave two answers: the first, blasphemous: the second, unsufficient and impertinent, as appeares in the beginning of the conference. The true answer is, that Christ, *Iohn 17.* prayeth to God, and not to any of the three persons particularly: for though he useth the word *Father*, verse 1. yet *Father* is not there taken for the first Person in Trinity, but as a common attribute of the deity, as it is also taken, *Matthew 6. 9. Our Father*, verse 14. *your heavenly Father*, *Galathians 1. 4. God and our Father*, *Iames 1. 27. Before God and the Father*, *1 Peter 1. 17. If you call him Father, who judgeth without respect of persons*: So then, the meaning is, O God, Father of heaven and earth, *This is life eternall, to know thee to bee the onely true God, and whom thou hast sent, Iesus Christ.* According to which interpretation, this text is parallel to that of the Apostle, *one God, and one Mediatour betwixt God and man*:

man: the man, Christ Iesus, 1 Timothy, 2. 5. *

The second objection was out of *Iohn 15. 26. The spirit of truth which proceedeth from the Father.* If the spirit proceed from the Father only, how doe we say in the Nicene creed, and that other of *Athanasius*, and in the *Letany*, *which proceedeth from the Father and the Sonne*? To this none of the Anabaptists gave any answer at all, yet the answer is very easie: for the spirit is said to proceed from the Father in the place above alleadged, because he proceedeth from the Father originally, not because hee proceedeth from the Father onely, for he is elsewhere called the *Spirit of the Son*, as well as of the Father, *Gal. 4. 6.* And in this very text, *Iohn 15. 26.* it is said, *the spirit whom I will send you from the Father*: which sheweth that the holy Spirit hath a dependance from both. To whom, three Persons and one onely true God, be ascribed all glory, honour, power, and dominion, for evermore.

cula ex ipso genitum, & qui potentia summa & ἐξ ὧν πάντες οὐρανὸς gloria; plane divina eminuerit aq; spanduerit apud Patrem antequam hic mundus existeret. Quando ergo Christus Patrem nuncupat solum verum Deum, phrasi hac docere vult solum Patrem esse unicum illum & verum Deum, qui filium habet ut omnipotentem, ita aeternum, quippe potentem glorificari gloria quam habuit apud Patrem antequam mundus esset. Quo sane sensu nemo nostrum est qui non facile concedat solum Patrem esse illum verum Deum, seu divinitatis illam personam quæ filium habet omnipotentem & aeternum.

* Yet if any conceive that the words Father and God, are not here taken essentially, but personally, there may be yet given a second answer out of Brocmanus a Lutheran, tract. De Deo filio, p. 154. Deum alloquitur qui Pater est, quod Filium habeat ante omnia se-

FINIS.

A Treatise against the Anabaptists.

CHAPTER I.

Of the name and severall sorts of Anabaptists.

THe name *Anabaptist* is derived from the Preposition ἀνά and βαπτίζω, and signifieth a re-baptizer: or at least such an one who alloweth of, and maintaineth re-baptizing: they are called also *Catabaptists* from the preposition κατὰ and βαπτίζω, signifying an abuser or prophaner of Baptisme. For indeed, every Anabaptist is also a Catabaptist: the reiteration of that Sacrament of our entrance into the Church, and scale of our new birth in Christ is a violation and depravation of that holy ordinance.

Of these Anabaptists, or Catabaptists, who differ no more then *Bavius* and *Mevius* (of whom the Poet elegantly writeth, *Qui Bavium non odit, amat tua carmina Mevi*) *Alstedius* maketh fourteen sorts:

Severall sorts of Anabaptists.

sorts: first, the *Muncerians*, the 2. the *Apostolical*. 3. *Separatists*, 4. the *Catharists*, 5. the *Silents*, 6. the *Enthusiasts*, 7. the *Literrines*, 8. the *Adamites*, 9. the *Hutites*, 10. the *Augustinians*, 11. the *Buchelians*, 12. the *Melchiorites*, 13. the *Georgians*, 14. the *Menonists*.

Guil. Malraſ.
De geſt. reg.
Angli. l. 5.
Mibi debeat
collectionis
gratiam, ſibi
habeat electio-
nis materiam.

But in this, as in other things, he is more to be commended for his diligence in collection, then for his judgement in election. For although there are Schismaticall and hereticall persons, that have neare affinity with Anabaptists, known by all these names: yet these are not so many distinct and severall sorts of Anabaptists. For some of these differ onely in respect of their Doctors or Teachers, and not of their doctrines, as the *Muncerians*, *Hutites*, and *Menonists*; others were Hereticks, more ancient then the Anabaptists properly so called: as namely, the *Apostolical*, the *Catharists*, the *Adamites*, and *Enthusiasts*; though as I shall shew hereafter, some of our present Anabaptists trench upon their heresies: the *Augustinians*, *Melchiorites*, and *Georgians* are Anabaptists, & *aliquid amplius*: though they agree with them in their maine doctrine of rebaptizing, yet they goe beyond the ordinary Anabaptists, holding farre more damnable tenents then they. For the *Augustinians* beleeve that none shall enter into Paradise till the Prince of their Sect, *Austine the Bohemian* shall open the way. The *Melchiorites* expect *Melchior Hofmannus* to come with *Elias* to restore all things before the last day. The *Georgians* blasphemously boast, that their master *David George* was a holy person, composed and made of the soule of Christ, and the third person in the Trinity. Lastly, he omitteth one sort of Anabaptists, called *Hemero-baptists*, who in the summer time *quotidiè baptizabantur*, were christened every day: *senſerunt enim aliter non poſſe hominem vivere, ſi non ſingulis diebus in aqua mergeretur, ita ut ablueretur & ſanctificetur ab omni culpa*. To leave therefore these detestable sectaries, whom to detect is to confute, and to name is everlastingly to brand: there are but three onely sorts, to whom that name properly and peculiarly appertaineth.

Gastius de
Anabapt. ex-
o. d. p. 50.

The first broached their doctrine about the yeare 250. which was this: *That all those who had been baptized by Novatus, or any other hereticks, ought to be re-baptized by the orthodox pastors of the Church.*

The second broached theirs about the yeare, 380. which was this: *That none were rightly baptized, but those that held with Donatus, and consequently*

consequently that all other, who had received Baptisme in the Catholike Church, by any other save those of his party, ought to bee re-baptized.

The third broached theirs in the yeare 1525. which was this; That baptisme ought to be administred to none, but such as can give a good account of their faith; and in case any have been baptized in their infancy, that they ought to be rebaptized after they come to yeares of discretion, before they are to be admitted to the Church of Christ.

For the first sort, though their opinion and practise were erroneous, yet some conceive, -- *causas habet error honestas*, that they had very plausible pretences for it; namely, that hereticks were miscreants, and had no place themselves in the true Church of God; and that therefore they had no power by their Baptisme to admit any into it: that they had not the holy Ghost, and therefore could not confer the gifts thereof upon any: that they were foule themselves, how then could they by their Baptisme wash others cleane? *ἄλλων ἱερέες, αὐτοὺς ἔλκον βρωγ.* Against this opinion and practise of theirs, Pope *Steven* mainly opposed himselfe, and in a Synod held at *Rome* condemned it, as being repugnant to the tradition of the Church; which, as he affirmeth, received hereticks upon their submission, and recantation of their heresies, without re-baptizing them. But *S. Cyprian*, a famous Bishop in *Africa* in those dayes, and afterwards a glorious Martyr, took Pope *Steven* to taske, refelled his argument drawne from unwritten tradition by Scripture, and in a provinciall Synod held at *Carthage*, whereof hee was president, *Anno Dom. 258.* with the joynt suffrages of 87. Bishops, condemns the sentence of the Roman Synod, and determines the flat contradictory thereunto; namely, that the Baptisme administred by hereticks was invalid and Null; and that all that had no better Baptisme ought to be brought againe to the Font, and bee christened anew, and no otherwaies to be accounted members of the true Church. And truly *Erasmus*, in his Preface to his Edition of Saint *Cyprian*, affirmeth it to be an *even lay* betweene both opinions; and that though the Church in latter ages took part with *Steven*, yet that they might as well have confirmed *S. Cyprians* opinion, without any prejudice at all to the Catholike faith. Howbeit, with *Erasmus* his good leave be it spoken, whosoever shall dive deep into the point, and ponder what *S. Austine* hath written in his exquisite tractates against the *Donatists*, especially in his third book, where

De bapt. con. Don. l. 3. c. 4. 5. & 6. & l. 7 c. 1. where professedly he scans all the arguments alleadged by S. Cyprian, and his colleagues in the above-named third Synod at Carthage, will find that Saint Cyprian had the better parts and gifts, but yet the worst of the cause; and therefore in the first and most celebrious councell of Nice it is ordered, can. 8. that the Catharists or Novatians, who shall renounce their heresie, and seek to be reconciled to the Church, shall be received by imposition of hands, without requiring any new Baptisme of them: yet in the nineteenth Canon it is decreed, that if the hereticks, called the Paulians, (taking that name from Paulus Samosatenu) flye to the catholike Church, that they shall be re-baptized by all meanes. By which seeming contradiction of the decrees of this most sacred Synod, as it were by the collision of flint stones, the fire of truth is thus clearly beaten out. That we must distinguish of hereticks, whereof some destroy the foundation, as the Paulians, Gnosticks, Cataphrygians, and the like; others held the foundation, but built upon it hay and stubble, as the Catharists, and Novatians, and such hereticks as had a right beleife in the blessed Trinity, and the natures and offices of Christ, yet upon this good seed, *superseminarunt zizania*: some depraved the essentiall forme of baptisme prescribed by our Saviour, as did that Arrian of whom Nicephorus writeth; that after hee had used an hereticall kind of form, and dipt his hand in the Font to christen the child, all the water suddenly vanished away: others, though they had ill opinions concerning other Articles of Faith, yet were right in doctrine of the Trinity, and maintained the true forme of Baptisme; and all those, who were baptized by these latter sort of hereticks, the Church held their Baptisme good, and therefore did not re-baptize them when they received them into the Church, but onely enjoined them publikely to renounce their errours, but those who had been baptized by the former sort of Hereticks, in regard their Baptisme was indeed no Baptisme, the Church appointed, agreeably unto this decree of the Synod of Nice, that they should not be admitted without a new Baptisme.

Syn. Nic. c. 19.
ἐκ τῆς δευτέρας αὐ-
τοῦ κατὰ τὴν ἐξουσίαν
αὐτοῦ ἐξ αὐτῶν
τοῦ

L. 10. hist. c. 35
Refert quendam Episcopum
Arrianum nomine Deitrum
baptizasse in nomine patris
per filium in spiritu sancto,
et addit miraculose accidisse,
ut aqua que ad baptismum parata erat repente in detestationem Arrianæ hæresis
quam illæ prædictis verbis profiteri intendebat disparuerit.

For the second sort of Anabaptists, they were farre worse then the former; for they made a separation from the catholike Christian Church, holding that none were members thereof, but those that held with Donatus, all other they accounted no Christians; and therefore, if any were converted, or rather perverted to their heresie, they christened them againe. The former sort of Anabaptists were

were accounted only erroneous and schismaticall, but not hereticall, but these were stigmatized for hereticks also, and that deservedly, for confining the Church of Christ only to *Africa*, and their sect there: they consequently denied a maine article of the Creed, (*viz.*) *Credo sanctam Ecclesiam Catholicam*, I beleieve the holy Catholike Church, and the communion of Saints. Yet with these hereticks and schismaticks, our *Iacobites*, *Brownists*, and *Barrowists*, symbolize; for, as the *Donatists* refused communion with the catholike Church, in regard of some scandals they observed in it, so doe these separate from the true Church of *England* in regard of some abuses, and, as they tearme them, Popish corruptions in it. As they excluded all from hope of salvation, who were not of their pure precise sect, so these goe not much behinde them in their uncharitable censures of all those who are not of their fraternity; and as Saint *Austine* complains of the *Donatists*, that wheresoever they bore sway, they brake downe the communion tables (which he there metaphorically tearmeth Altars) and defaced the Churches: so wee have had but too just cause to complaine of the like out-rages committed by some of the Zelots of that straine, though some of them of late have not escaped the heavie judgement of God for it.

For the third sort of *Anabaptists*, they have sunk deeper in the former quag-mire, and are drowned over head and cares in it. For they not only nullifie all baptisme, administred either by Romish Priests, or orthodox Protestants, but condemne baptizing of children simply, which neither the first nor the second sort of *Anabaptists* did; for both the *Novatians* and *Donatists*, yea, and *Pelagians* too, though they denyed originall sinne, yet they all allowed and practised the baptisme of infants. The Authour of this third and worst sort of *Anabaptists*, was, as some say, * *Muncerus*; as others, * *Balthazar Pacimontanus*, against whom *Zuinglius* wrote; as others, * *Carolstadius*; but I subscribe to *Melancthon*, who lived in those times, and could not but be very well acquainted with those passages which fell out near the place of his residence. And he affirmeth, as I said before, that *Nicholas Stock* was the first that broached Anabaptisme in *Germany*. This *Stock* affirmed, that God spake to him by an Angell, and revealed his will to him in dreames, promising him the place of the Angell *Gabriel*: in this mans Schole was *Tho: Muncer* bred, who kept such a racket in *Alset*, a City in the borders of *Thuringia*, and after him *John Leydan*, and *Cniperdoling*, who in the

Ep 50. Altaria lignea frangent.

* Pontan. Catal. hæret. & si Anabaptistæ originem trahant a Donatistis, proximo tamen superiori tempore author fuit Tho: Muncerius, seu Muncerus. Alstedius compend. Anno 1525.

Sleidanus com.
l. 10.

*Caveis ferreis
illigantur sin-
guli, & ad
summam tur-
rem orbis ex-
ponuntur.*

See Eudæmon
Johan. Apolog.
Garneti.

yeare 1532. infected and infested also *Munster*; wherein, though they *consul'd* it, and *king'd* it for a time; yet in the end were taken, pinched with fiery pincers, and after stab'd to the heart with daggers, and their bodies shut up in iron cages, which were hung upon the highest steeple in *Munster*, where they dance in the ayre. And as *Garnet* the Jesuite, the great patron and practiser of equivocation in his life time, is said to have equivocated in some sort after his death, for two faces of his were shewed by Roman Catholics; the one upon an iron pole, the other upon a straw: so these ring-leaders of the *Anabaptists*, who stickled so much for re-baptizing in their life time, have been a thousand times *re-baptized* since their death, by every shower of raine beating through their iron lettice.

CHAP. II.

*Of the errors of the Anabaptists, both common to other sects,
and those which are peculiarly their own.*

Those who have raked into this mud, find severall beds of these slippery Eels, or rather indeed *Lampreys*; for they have all of them some *string* or other of *poysen* in them. Their errours they rank into three kinds.

1. First, Ecclesiasticall, or in point of the Church, or matter of faith.
2. Secondly, politicall, or in point of policy, or matter of State.
3. Thirdly, oeconomicall, or in point of family-government.

First, their Ecclesiasticall errors, such as peculiarly concern the doctrine or discipline of the Church, are,

a Pontan. Ca-
tal. heret. in
verbo Anabap.
Dicunt Chri-
stum per Mari-
am editum, ut

First, (a) that Christ took not flesh from the Virgin *Mary*, but that he past through her as the Sun-beames doe through glasse, or rain through a spout.

Secondly, (b) that there is no originall sin.

utrum sol penetrat, v. l. per canalem pluvia in terram fertur. b. Ib. nullum esse peccatum originale.

Thirdly,

Thirdly, (c) that children ought not to be baptized.

Fourthly, (d) that such as have been baptized in their infancy, ought to be re-baptized when they come to yeares of discretion.

Fifthly, (e) that Lay-people may preach and administer the Sacraments, *Gastius p. 35. Anabaptistæ sumunt sibi omnes prædicationis officium.*

Sixthly, (f) that men have free-will, not onely in naturall and morall, but also in spirituall actions.

Seventhly, (g) that absolution and the Church-peace ought to be denied to such who are fallen into any grievous sin; yea, though they repent of it.

Eightly, (h) that *Luthers* doctrine is worse then the Popes.

Secondly, their politicall errors, in matters of State, are,

First, (i) that the people may depose their Magistrates and chiefe rulers, *Sleid. ib. licere plebeis in Magistratum arma sumere.*

Secondly, (k) that a Christian with a good conscience may not take upon him, or beare the office of a Magistrate, or keep any Court of Justice.

Thirdly, (l) that none may administer an oath to another.

Fourthly, (m) that no malefactors ought to be put to death.

Thirdly, their æconomicall errors, are,

First, (n) that no man hath a propriety in his goods, but that all things ought to be held in common.

Secondly, (o) that it is lawfull to have more wives then one at once.

Thirdly, (p) that a man may put away his wife, if shee differ from him in point of Religion, and be not of their sect.

Romanum aiunt esse falsos Prophetas, Lutherum tamen altero deteriorem. i. Pont. catal. Libertatem per principes extinctam armis esse vindicandam. k Pont. ib. Christiano non esse licitum gerere Magistratum vel tenere imperium. l Sleid. l. 10. Non licere Christianis in foro contendere, non iurandum dicere. m Pont. ib. Facinorosos a Magistratibus ultimo supplicio affici non debere. n Pont. ib. Oportere facultates esse communes, & Sleid. l. 10. Non licere Christiano habere quid proprium. o Pont. ib. Licitum esse ducere plures uxores. p Pont. Licere proprias uxores relinquere, si a dogmate Anabaptistarum abhorreant, Sleid. loc. sup. cit. Dicunt matrimonium illorum qui vera fide non sunt illustrati pollutum esse atque impurum.

c Pueros non esse baptizandos, Gastius de Anabap. exord.

p. 129. dicunt baptismum parvulorum esse ex diabolo, & papæ figmentum.

d Pont. ib. qui in teneris annis baptizati fuerunt, sunt re-baptizandi.

e Pont. ib. docendi partes sibi sumunt.

Sleid. com. l. 10.

Cæna peracta rex panem singulis porrigit

his verbis, accipite, comedite regina poculum

porrigens, bibite, inquit, annunciate mortem Domini.

f Pont. ib. Liberum in spiritualibus esse hominis arbitrium.

g Sleid. p. 256.

Lapso peccatori denegant absolutionem.

h Sleid. ib. Lutherum & Pontificem

The Errors of Anabaptists.

These indeed are the most of their knowne errors, yet all the *Lampreys* are not found in these beds, there be some straglers; and to the end that none of them escape, we will put them all as it were into two great weels. All the errors of the *Anabaptists* are of two sorts.

First, such as they hold in common with other hereticks.

Secondly, such as are peculiar to their sect.

First, concerning the common errors, we are to note, that as the wilde beasts in *Africa* meeting at the rivers to drink, engender one with another, and beget strange monsters; whence is that Proverb; *Semper Africa aliquid apportat novi*: so diverse kindes of hereticks and schismaticks meeting together at unlawfull conventicles, and having conference one with the other, have mingled their opinions, and brought forth *mongrell* heresies. *Epiphanius* instanceth in divers ancient hereticks; but I shall onely at this time in those hereticks I am now to deale with, *viz.* the last and worst sort of *Anabaptists*; these joyne their opinions, and, if I may so speak, engender,

First, (*q*) with the *Millenaries*; and their joynt issue is, That Christ before the day of judgement shall come downe from heaven, and reigne with the Saints upon earth a thousands yeares; in which time they shall destroy all the wicked, *binding their Kings in chains, and their Nobles in linkes of iron.*

Secondly, (*r*) with the *Catharists* or *Novatians*; and their joynt issue is, That they are a communion of all Saints, and that none that hath fallen into idolatry, or any other grievous crime, for which he hath been excommunicated, ought to be restored upon his repentance, to the Church.

Thirdly, (*f*) with the *Donatists*; and their joynt issue is, that in the true Church there are no scandals, or lewd and vicious livers; that the Church of God is confined to their sect; that wee ought to separate from all assemblies of Christians, wherein there are any abuses or scandals, yea, though the Church alloweth them not, but seeketh to reforme them; that all such as have beene baptized by any other then those of their sect, ought to be re-baptized.

Fourthly,

Erasm Adag.

q Sleid. l. 10.
Tradunt inter
alia regnum
Christi futu-
rum esse eius-
modi ante su-
preum iudicii
diem, ut pii &
electi regnent,
impij omnino
deletis, &c.
r Sleid. com.
l 10. p. 256.
Lapsa peccato-
ri denegant ab-
solutionem.
f Compend.
Alsted. Hutita
se solos aeti-
tant filios æ-
ternæ felicitat-
is dicti a Jo-
hanne Huta,
&c.

Fourthly, (r) with the *Priscilianists*; and their joynt issue is, That Christ took not flesh from the Virgin *Mary*.

Fiftly, (u) with the *Adamites*: and their joynt issue is, That clothes were appointed not so much to cover shame, as to discover sinne; and that therefore they being such as *Adam* was in his innocency, ought to goe naked and not to be ashamed.

Sixthly, (w) with the *Apostolici*; that is, a sort of hereticks, who perversely and preposterously imitated the first Christians in the dayes of the Apostles: and their joynt issue is, That none ought to possesse any lands or goods to himselfe, but that they ought to have all things in common. This was *Muncerus* his doctrine at *Alset*, and it very much took with the common people; who presently left working, and what they wanted they took by force from them that had it.

Seventhly, (x) with the *Enthusiasts*; and their joynt issue is, That the Scripture is not our onely rule of faith, and manners, but that God revealeth his will to his children at this day by visions and dreames: and therefore *Iohn* of *Leidan*, after he had set himselfe to sleep, and had dreamed three dayes and nights, when hee awaked, fained himselfe speechlesse, and called by signes with *Zacharie* for a table-book, or pen and inke, and there writeth downe certain positions as revealed to him from God, and commanded the preachers to publish them: the first and principall whereof was, that a man was not tyed to one wife, but that hee might have more; and this doctrine he put presently in practise, marrying three wives at once, and fifteen before he left.

Eightly, (y) with the *Iesuites*; and their joynt issue is, That it is lawfull for the people to lay hands upon the Lords annoynted, and depose and slay hereticall and wicked Magistrates: the *Iesuites* hold this to be lawfull, after a declaration and sentence of deprivation by the Pope; the *Anabaptists* upon a revelation from one of their Prophets. And this doctrine the *Anabaptists* practised in the yeare 1527. and pulled downe all Magistrates, where they had any strength.

denis ad quietem se componit & totum triduum somniat, experges factus nullum verbum facit, sed chartam pascit, in eaque duodecim viros describit, & dogmata quedam proponit concionatoribus, viz. virum non esse devinctum uni uxori, &c. y See the history of the *Anabaptists*, printed at London, Sleid. l. 5.

Alsted. compend. Melchioris Discipuli Melchioris Hofmanni quem in die Domini cum Elia preconem prestolantur: Mariam virginem non Christi parentem sed velut canalem fuisse docent.

Alsted. compend. Octava secta Anabaptistarum est eorum qui Adamitam vocantur, qui vestem omnem execrantur; quae data sit in penam peccati, a quo se credunt immunes.

Sleid. l. 10. Ad bonorum communicationem homines adigendos, non enim licere Christiano aliquid proprium habere, sed omnia omnibus esse debere communia.

Sleid. l. 10. Post Jo: Leidenis

Ninthly,

Ninthly, with the *Arminians*; and their joynt issue is, That there is no originall sinne, or at least, that none is damned for it alone; that election is upon fore-seen faith and repentance; that God giveth all men sufficient grace to be saved; that man hath free will of himselfe either to accept or refuse Gods grace: that Christ dyed indifferently for all; that a true beleever, who is in the state of grace, may fall away totally and finally.

Tenthly, with the *Brownists* or *Barrowists*; and their joynt issue is, That there ought to bee a parity in the Church; that the government by Arch-Bishops and Bishops, &c. is Popish and Antichristian; that the service and ceremonies of the Church are idolatrous and superstitious; that in regard of these and such like abuses and corruptions, the Church of *England* is no true Church of Christ, and consequently, that all that have a care of their soules must of necessity seperate from her.

Author. histor.
Anabapt.
Printed 1642.
Sleid. l. 10.

Non licere
Christianis in
foro contendere.
Alst. compend.
Respuunt vin-
dictam publi-
cam, & aiunt
nefas esse ullo
modo arma
sumere.

Eleventhly, with a peculiar sect, called the *Separati*; and their joynt issue is, That no Christian may goe to law, or in any case to right himselfe by armes or violent meanes.

Secondly, such as are peculiar to their sect, and these are six.

First, that none are rightly baptized but those who are dipt.

Secondly, that no children ought to be baptized.

Thirdly, that there ought to be no set forme of Liturgy or prayer by the book, but only by the Spirit.

Fourthly, that there ought to be no distinction by the word of God between the Clergy and the Laity, but that all who are gifted may preach the word, and administer the Sacraments.

Fifthly, that it is not lawfull to take an oath at all, no, not though it be demanded by the Magistrate.

Sixtly, that no Christian may with a good conscience execute the office of a civill Magistrate.

ARTICLE

ARTIC. I.

Concerning DIPPING.

ANABAPTIST.

None are rightly Baptized but those who are Dipt.

THE REFUTATION.

Though Dipping may be used in Baptisme; and if the child be strong, and the weather and climate temperate, it is very fit to be used, and the church of *England* both alloweth it, and practiseth it; yet it is no way necessary, or essentiall to Baptisme: neither ought they who have beene washed or sprinkled according to the form prescribed by our Saviour, *In the name of the Father, and of the Son, and of the holy Ghost*, by a lawfull Minister, by any means be re-baptized; which I prove.

See *Edward Barber* his treatise of Baptisme, or Dipping, wherein it is clearly shewed, that the Lord Christ ordained dipping, printed London, 1641. and a Treatise, intituled, *The vanitie of childish Baptisme*, wherein it is proved (so saith the title-page) that Baptizing is Dipping, & Dipping Baptizing, printed London, 1642. by A. K. *idem* pag. 12. They that have the administration of Baptisme without Dipping, have not the Baptisme of the New Testament.

ARGUMENT I.

That which Christ, who is the Author and Ordainer of Baptisme, requireth not, cannot be necessary or essentiall to the right administration of that Sacrament.

But Christ no where requireth Dipping, but onely *Baptizing*, which word, as *Hesychius*, and *Stephanus*, and *Scapula*, and *Budaus*, the great masters of the Greeke tongue make good by very many instances, and allegations out of Classick writers, importeth no more then Ablution or washing (*βαπτίζω*, say they in their Lexicons and Commentaries, *lavo, ἁγίασμα, lavatio, ablutio*) which may be done without Dipping.

Ergo, Dipping is not necessarie to the right administration of Baptisme.

ARGUMENT II.

If the words, *Baptise* and *Baptisme*, are often used in holy Scripture, where the persons or things said to be Baptized were not Dipt; then certainly Dipping is not necessarie to Baptisme, neither will the word baptize inforce any such thing.

But the words *Baptize* & *Baptisme* are used in Scriptures, where neither the persons nor things were *Dipt*, as appears by these texts of holy Scripture, *Mat. 3. 11. He shall baptize you with the holy Ghost, and with fire*; which promise *Acts 1. 5.* is applied to the sending down of the holy Ghost in the shape of fiery tongues; and *Acts 2. 3.* it was fulfilled when the Apostles were filled with the holy Ghost, and spake with other tongues: yet were they not *Dipt* into that fire that came down from heaven, but, as the text saith, *the cloven tongues like fire sate upon each of them.* And again, *Mat. 20. 23.* Christ fore-telling his disciples that they should partake with him in his sufferings, and drink deep of the *cup of trembling*, expresseth it by the phrase of *Baptizing*, saying; *Ye shall be Baptized with the Baptisme that I am Baptized with*: yet neither was Christ, nor any of his disciples, that we read of, *dipt into blood*, but only sprinkled, washed, or besmeared therewith; likewise *Marke 7. 48.* we reade of βαπτισμὸς ποτηρίων καὶ ξυστῶν, word for word *baptisms of cups, pots, tables, or beds*: yet cups or pots when they are washed or rinsed, (as *viz.* at a pump) are not necessarily *Dipt* into the water, but only water powred into them and upon them, with rubbing, &c. And for tables and beds, they are not washed by *Dipping*; for in mens houses they have no commodity of so great lavers or broad wells, wherein tables may be *Dipt*; and the *dipping*, especially of *beds*, will do them more hurt then good. Lastly, we read, *1 Cor. 10. 2.* of *baptizing in the cloud*, and *Heb. 9. 10.* of ἀποφοῖς ἁγισμῶν, *drivers Baptisms, or Washings*, and carnall ordinances imposed on the *Jews* untill the time of Reformation: yet were not the *Jews*, who are said to be baptized, *dipt in the cloud*, but they were only washed with it as men are in a shower of rain; neither did *Moses* in the ceremonial law prescribe different kinds of *Dippings*, though he did severall kinds of cleansing, purifying or washing; nor did the Apostle deliver any doctrine of many *Dippings*, but *ablutions*.

Ergo, *Dipping* is no way necessarie to *Baptisme*.

ARGUMENT III.

If the thing, or spirituall act or grace signified by baptisme may be

Mark. 10. 38.

And Heb. 6. 2.
The doctrine
of Baptisms.

No necessity of dipping in baptisme.

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be sufficiently expressed without *Dipping*, then is not *Dipping* necessary in baptisme : for the whole use of the signe in baptisme, & in all other Sacraments, is but to represent the thing signified, and inwardly wrought upon the soule by the means of that ordinance of God.

But the thing signified, to wit, the cleansing of the soule from the guilt and filth of sinne, may be sufficiently expressed by washing or rubbing with water and so putting away the filth of the flesh, 1 *Pet.* 3. 21. without any plunging or *Dipping* of the whole body, or any part thereof.

Ergo, *Dipping* is not necessary in baptisme.

ARGUMENT IV.

Sprinkling may be done, and is usually without any *Dipping* at all.

But the outward act of baptisme representing the inward ablation of the soule is expressed in holy Scripture by *sprinkling*, Heb. 9. 13. *The blood of buls and goats sprinkling the unclean sanctifieth to the purifying of the flesh.* Heb. 10. 22. *Having our hearts sprinkled from an evill conscience, and our bodies washed with pure water.* 1 *Pet.* 1. 2. *Through the sanctification of the spirit, and sprinkling of the blood of Jesus Christ.*

Ergo, the outward act of baptisme may be rightly performed without any *Dipping* at all.

ARGUMENT V.

Baptisme is a Sacrament, though not of absolute necessity, yet of very great (as all confesse) and it falleth out often that it ought to be administred to sick and infirm persons, even sometimes lying upon their death-bed, they making profession of their Faith, and earnestly desiring it.

But in such case these infirm persons cannot after the manner of the *Anabaptists* be carried to rivers, or wells, and there be *Dipt* and plunged in them, without evident and apparent danger : yet may they safely be baptized by *sprinkling*, or gentle rubbing with water.

Ergo, *Sprinkling*, or rubbing the flesh with water in the Name of the Trinitie, by those who have authority and commission from Christ, is sufficient without any *Dipping* at all.

No necessity of dipping in baptisme.

ARGUMENT VI.

All the Sacraments of the church may and ought to be administered without giving any just scandall.

But the resort of great multitudes of men and women together in the evening, and going naked into rivers, there to be plunged and *Dipt*, cannot be done without scandall, especially where the State giveth no allowance to any such practice, nor appointeth any order to prevent such foul abuses as are like at such disorderly meetings to be committed,

Ergo, the Sacrament of Baptisme ought not to be administered with such plunging or *Dipping*.

The Objections of the Anabaptists answered.

Now let us hear what they can say for their *Dipping*, and with what weak bulrushes they fight against the truth.

Obj. 1.

A. R. Treatise of Baptisme, p. 9. your translators give it, 10. Dip.

Mar. 26. 23.

Mark 14. 20.

Luke 16. 24.

Sol. 1.

First, they object, that the word Baptize is derived from βαπτω, signifying, to *Dip* or *Die*; therefore, say they, washing or sprinkling with water is not Baptizing, but plunging the body, or the head at least in water.

But we answer, First, out of *Aquinas* and the schoolmen, *in verbis non tam spectandum ex quo, quam ad quid sumantur*, in words we are not so much to respect from whence they are derived, as how they are used: as we see the branches of trees spread much further then the roots, so the derivative words are often of a larger extent of signification then their primitives; for instance, κατηχέω is derived from ἵχω, and signifieth originally and properly, *Catechizing*, or such a kind of teaching wherein the principles of Religion, or of any Art or Science are often inculcated, and by continuall sounding and resounding beat into the ears of children and novices: but yet it is taken in holy Scripture in a larger sense, not only for *Catechizing* of children, but instructing men of riper years in the doctrine of salvation, as *Luke* 1. 4. That thou mightest know the certaintie of those things, πρὸς αὐτὸν κατηχόντες, *Wherein thou hast been instructed*, and *Acts* 18. 25. κατηχήμενος πρὸς αὐτὸν τὸ κυρίον, *This man was instructed in the way of the Lord*: and *Acts* 21. 24. ὅτι κατηχούμενοι περὶ σοῦ, *Whereof they have been informed concerning thee*: and *1 Cor.* 14. 19. ἵνα καὶ ἄλλους κατηχῶμεν, *Follow the things wherewith one may edifie another*: and *Gal.* 6. 6. καὶ κληρονομήτω ὁ

κατη-

No necessity of Dipping in Baptisme.

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καὶ ἡγεῖσθαι τὸν λόγον, Let him that is taught in the Word communi-
cate to him that teacheth him. In like manner, the word prophecy
is derived from προφητεία, which signifieth originally and properly
to foretell things future: yet it is taken, in the new Testament,
especially, in a larger sense, for all such as reveal the will of God,
and declare his promises, as well past and already fulfilled, as to
be fulfilled hereafter, as namely, 1 Cor. 11. 4. every man praying or
prophecyng having his head covered, dishonoureth his head. 1 Cor. 14.
1. Desire spirituall gifts, but rather that ye may prophesie; and verse 3.
He that prophesieth, speaketh unto men to edification, to exhortation, to
comfort. verse 31. Ye may all prophesie one by one: vers. 32. The spirits of
the prophets are subject to the prophets. So the word Baptize, though
it be derived from βάπτω, tingo; to Dip or Plunge into the water,
and signifieth primarily such a kind of washing as is used in
baths where linnen is Plunged and Dipt: yet it is taken more large-
ly, for any kind of washing, rinsing, or cleansing, even where
there is no Dipping at all, as Matth. 3. 11, & 20. 22. Mark 7. 4.
& 10. 38. Luke 3. 16. Acts 1. 5. & 11. 16. 1. Cor. 10. 2.

Secondly, βάπτω, from whence Baptize is derived, signifieth as
well to Die, as to Dip: and it may be, the holy Ghost, in the word
baptize, hath some reference to that signification, because by bap-
tisme we change our hiew; for, as Varro reporteth of a river in Bæo-
tia, that the water thereof turneth sheep of a dark or dun colour
into white: so the sheep of Christ which are washed in the Font
of baptisme, by vertue of Christs promise, though before they
were of never so dark, sad, or dirty colour, yet in their soules be-
come white and pure, and are as it were new died: therefore admit-
ting that in the word baptize there were something of βάπτω,
tingo, to Dip or Die; yet it will not follow, that it necessarily sig-
nifieth Dipping, for it may as well imply this spirituall Die, to
which no Dipping is necessary.

Secondly, they argue from the example of Christ, and John,
and of Philip, and the Eunuch: Jesus, say they, and John went
both into Jordan, and there John Baptized Jesus, and likewise Philip
and the Eunuch went both down into the water, and there Philip bap-
tized the Eunuch; therefore, say they, sprinkling, or washing with
water will not suffice, but the parties that are to be baptized ought
to goe into the water, and there be Dipt over head and ears.

But we answer, First, an example of Christ, or his Apostles

Solinus 12.
Varro refert
in Bæotia
flumen esse
cujus haustu
ovillum pecus
si susci sit co-
loris vertitur
in candidum.

Obj. 2.
Matth. 3. 16.
Acts 8. 38.

No necessity of Dipping in Baptisme.

without a precept doth not necessarily binde the Church, as may be proved by many instances ; for Christ washed his disciples feet before his supper, and he administred it at night, and to twelve men only, and no women : yet we are not bound so to doe. In the Apostles days widows were maintained to serve the Church at the publique charge, yet we are not bound to have such. Likewise, the first Christians sold their possessions, and goods, and parted them to all men, and lived together and had all things common, *Acts 2. 44.* yet are not we obliged so to doe.

2.

Secondly, the reason is not alike : at the beginning Christians had no Churches, nor Fonts in them, and therefore they were constrained to Baptize in such places where were store of waters : besides, the climat of *Iudea* is far hotter then ours, and men of riper yeers that were converted to the Christian Faith were Baptized in great multitudes, and they might without any danger goe into the Rivers, and be Baptized after such a manner: but now the Gospell having been long planted in these parts, we have seldome any Baptized but children, who cannot without danger to their health be Dipt and plunged over head and eares in the Font, or Rivers, especially if they be infirm children, and the season very cold, and the air sharp and piercing.

John 3. 23.

John 3. 23.
John 3. 23. Baptized
in *Enon* near
to *Salim*, be-
cause there
was much wa-
ter there.

Obj. 3.

Lastly, they urge the custome of many ancient Churches, in which a three fold Dipping was used : and if they Dipt those that were Baptized three times, it should seeme they thought Dipping very necessary.

Sol. 1.

But we answer, First, that what those Ancients did, they had no precept for it : and if they follow some of the Ancients in *Dipping* the Baptized, why doe they not follow the example of all the ancient Churches in Christening children?

2.

Secondly, those ancient Churches which used the *trina immersio* (they speake of) did it for this end, to expresse the three Persons, which may as well be done by thrice sprinkling, or washing the Baptized, as well as thrice *Dipping*. But the truth is, that neither is requisite, because the *Trinitie* is sufficiently expressed in the very form of Baptisme, when the Minister saith, *I Baptize thee in the Name of the Father, and of the Sonne, and of the holy Ghost.*

3.

Thirdly, We answer with the Apostle, that though some of the Ancients had such a custome for a time ; yet now we have no such custome, neither the Churches of God. *1 Cor. 11. 16.*

Article

ARTIC. II.

Concerning the Baptisme of Children.

ANABAPTIST.

N One ought to be Baptized but those that professe repentance and faith; and consequently, no Children ought to be Christered.

THE REFUTATION.

The children of such parents as professe Christian religion, and are members of the visible church, sith they are comprised within Gods covenant made to the faithfull children of *Abraham* and their seed, may, and ought to receive the seal of that covenant, which was Circumcision under the law; but now is Baptisme, which I prove.

ARGUMENT. I.

That which extends * to all nations, belongeth to children as well as men: for children are a great part, if not the half of all nations.

But Christs command of Baptizing extendeth to all nations, *Matth. 28. 19. Goe therefore teach all nations, Baptizing them:* and *Mark. 16. 16. Preach the Gospel to every creature: He that beleeveth and is baptized, shall be saved.*

Ergo, Christs command of baptizing belongeth to children, and they ought to be baptized as well as men.

ANABAPTISTS ANSWER.

Christs command extends only to such as are capable of teaching and instruction, which children in their infancy are not: for Christ saith, Teach all nations, baptizing them.

REPLY.

First, the words of our Saviour are not *Didascete*, teach, but *μαθησέτε*, that is, *make disciples*: and though children in their nonage cannot be taught, yet they may be *made Christs Disciples* by being admitted into his school, their parents giving their names to Christ, both for themselves and their families. And, in Christs precept, teaching doth not goe before, but follow baptizing, *ver. 20. teaching them to observe all things, &c.* which is punctually observed in the children of the faithfull, who, after they are baptized,

Edward Ear-
ber title-page.

* All nations in the scripture phrase comprieth children as well as men, as *Gen. 18. 1.* In thy seed shall all nations be blessed, & *Psa. 117. 1.* Praise him, all ye nations; & elsewhere; for certain it is that thousands of children were blessed in *Abrahams* seed as well as their beleeving parents; & children are commanded to praise the Lord *Psa. 8. 2. Ex ore infantum & lactentium, & Psal. 148. v. 13.* Young men & maids, old men and children, praise the Lord.

Childrens Baptisme justified.

Baptized, when they come to yeares of discretion are taught to observe all things whatsoever Christ hath commanded.

2.

Secondly, though children in their infancy are not capable of teaching, or instruction, because therein they must be active both by apprehending what is delivered to them, and assenting to the truth thereof: yet are they capable of baptisme, wherein they are meerly passive, being washed in the name of the Trinity, prayed for, and blessed and received into Christs Congregation: this may fitly be illustrated by Circumcision, which by the command of God was to be administred to children at the eighth day, though then they were no way capable of teaching or instruction in the spirituall meaning of that outward signe made in their flesh: and our argument drawne from the analogy of Baptisme and Circumcision, may be truly called, in regard of the Anabaptists, *pons asinorum*, a bridge, which these asses could never passe over; for to this day they could never, nor hereafter will be able to yeeld a reason why the children of the faithfull under the Gospel are not as capable of baptisme, as they under the Law of Circumcision. If they alledge that these cannot be taught, being but sucklings; neither could they. If they alledge, that these know not what is done unto them, nor have any sence at all of the Sacrament; neither had they, save that they felt the paine of the knife, as these doe the coldnesse of the water, and often shed teares at their Christening, as the others did at their Circumcising. If it be further said that they were of the seed of *Abraham* according to the flesh, it may be truly rejoyned, that these are of the seed of *Abraham* according to promise, and his children as he is the father of the faithfull, and so they have the better title of the two.

Of which see
more Argu-
ment 4.

3.

Thirdly, It is no way safe to defer baptisme till riper yeares: for, by this meanes millions of children might goe out of this world without the ordinarie meanes of their salvation, which were an unsufferable, if not a damnable abuse: for though we like not of that rigid opinion of the schooles ascribed to S. *Augustine*, who in that regard was stiled *durus pater infanum*, that children dying unbaptized, are necessarily damned; yet we must take heed of declining to the other extreame, in denying baptisme to be the ordinary meares of salvation for them, and thereby flighting our Lords precept. It is true: God is not tyed to his owne Ordinance,

he

he may, and in charitie, we beleewe, doth save thousands of the children of the faithfull, who are *still-born* or die before baptisme; neither will he punish the child for that which it is no way guilty of: yet Gods ordinance ties us, and the parents and governours are guilty of a hainous crime before God, who, in contempt of Christs command, or through error of their judgement take not care for their childrens baptisme, and thereby deprive them of the ordinary remedy of that originall malady in which they are conceived and born.

ARGUMENT. II.

None ought to exclude the children of the faithfull out of the kingdome of heaven.

But by denying them baptisme (as much as in us lyeth) we exclude them out of the kingdome of heaven. For as Christ affirmed to *Nicodemus*, and confirmed it with a double oath, or most vehement asseveration, *Amen, amen, or verily, verily,* (I say unto thee) *except a man be born of water, and the Spirit, he cannot enter into the kingdom of heaven.*

Ergo: we ought not to denie them baptisme.

ANABAPT. ANSWER.

The words of our Saviour concerne men in riper yeers, not children; (he saith) except a man, not except a child be born againe.

REPLY.

First, Christ by *man* there understandeth the *species* of mankind, comprehending all ages and sexes: for otherways they might as well exclude all women as children from baptisme, because it is said, except a *man* be born, not except a woman; but the words immediately following make a clear case, that Christ by *man* understandeth all singular persons contained under the *species* of man-kind, whether male or female, young or old; *that* (saith he) *which is born of flesh, is flesh:* but certaine it is, children are properly born of flesh, as men; and after they are born of flesh, they are first children before they are men.

Secondly, this regeneration by water Christ speaketh of is to take away the filth of sin, that so they may be capable of entring into the kingdom of heaven, into which *there shal in no wise enter any thing that is defiled;* but children before their regeneration by water are

John 3. 5.
See this argument confirmed *supra* in the disputation, & the adversaries exception answered, p. 10.

ἄνθρωπος; not ἄνθρωπος.

Revel. 21. 27

Childrens Baptisme justified.

* 10. 6.

defiled as well as men. And therefore Christ prescribes this remedy to them as well as men. That children are *died* as it were in the *grain*, and stained from their mothers wombe, is clearly proved by many pregnant texts of holy scripture; as namely, *Psal. 51. 5. Behold, I was born in iniquity, and in sin hath my mother conceived me;* and *John 3. 6. That which is born of the flesh, is flesh; and flesh and blood cannot enter into the kingdom of heaven,* 1 Cor. 15. 50. and *Rom. 5. 12. By one man sinne entred into the world, and death by sin, and so death passed upon all men; * in whom, or for that, all have sinned,* 1 Cor, 15. 22. *In Adam all dye;* and *Ephes. 2. 3. We were by nature the children of wrath, even as others.* All that are sentenced to death are guilty of sin; but children as well as men in *Adam* were sentenced to death, else no children should die. Again, that which comes by nature is common to all who partake of that nature; but the Apostle teacheth us, that by *nature we are the children of wrath*; therefore certainly children are not free from sinne, which alone makes us the object of Gods wrath.

A R G U M E N T III.

They whom the Apostles baptized are not to be excluded from baptisme. For what the Apostles did in the performance of their ministeriall function, they undoubtedly did either by Christs command, or by the direction of the holy Spirit, wherewith they were infallibly assisted.

But the Apostles baptized children, for they baptized whole families, whereof children are a known part.

Ergo, children ought not to be excluded from baptisme.

A N A B A P. A N S W E R.

The word household or family is taken in the places alledged for the greater part of the family; neither is it said, that there were any children at all in those families.

R E P L Y.

Acs 16. 33.

First, to refell the first answer, the words of *S. Luke* are sufficient of themselves; where it is said, *that the gaoler was baptized, & oi avto navtes*, and all that were his, or all that belonged unto him: therefore not only the major part of his family, according to the false and corrupt glosse of the *Anabaptists*, but simply and absolutely all that lived under his roof.

Secondly;

Secondly, as it is not said in expresse words, that there were any children in these families, so neither is it said that there were any women or servants; yet no man doubteth but there were of both sexes and conditions at least in some of these families.

Thirdly, it is to be observed, that it is not said that the Apostle baptized one family, but many; namely, that of *Lydia*, that of the *Gaoler* and of *Stephanas*; and it is no way credible that in all these families blessed by God, and converted to the Christian faith, that there should be no women fit to bear children, but all barren and unfruitfull.

Lastly, if there were any children in the families, and the Apostle had not baptized them, he would undoubtedly have excepted them, as he doth in the like case, 1 Cor. 1. 14. *I thank God, I baptized none of you but Crispus and Gaius. I baptized also the household of Stephanas.* He, who is so exact and punctuall in reckoning of those whom he baptized, if he had baptized no children, would have added; *I baptized also the household of Stephanas*, except the sucklings and children there. But the Apostle neither there nor elsewhere excepteth children; therefore being essentiall parts of a family as well as their parents, they must be comprised under the name of the family or household.

ARGUMENT I V.

Such as were circumcised under the law may and ought to be baptized under the Gospel. For baptisme answereth to circumcision, & is called by that name, *Colos. 2. 11, 12.* the same grace is sealed unto us by the one as by the other; to wit, mortification of the flesh, remission of sins, & admission into the visible church; & the children of Christians are as capable of baptisme as the children of the *Jews* were of circumcision.

But children were circumcised under the law, *Gen. 17. 12.*

13.

Ergo, children may and ought to be baptized under the Gospel.

ANABAPTISTS ANSWER.

The argument drawn from the circumcision of children to the baptisme of them followeth not, because there is a command for the one and not for the other.

R E P L Y.

First, in this their answer, either by command they understand an expresse command, & in particular; or a generall and implicate; if they mean an expresse command and in particular; such an one is not requisite, as themselves (will they, nill they) must needs confesse: for, they can produce no expresse and particular commandement, either for the baptizing of women, or administering the Lords Supper to them, or for sanctifying and keeping holy the eighth day from the Creation, or first day of the week, called now the Christian Sabbath, nor for re-baptizing any that were baptized in their infancie, which the *Anabaptists* generally practise, and from thence take their names. If they understand a generall and implicate command; such an one we produced before for the baptisme of children in the prosecution of the first argument, and shall many other in the arguments ensuing.

Secondly, where the reason and equitie of law remains, there the law is still in force, at least for sustance, though not for every circumstance. But the reason and equity of the law of circumcising children still remaineth: for nothing can be alledged why children then should be by circumcision admitted to the church, & not now as well by baptisme; *Hic aqua adversariis semper haeret.*

* Institut. l. 4.
s. 16. par. 6.
Nisi forte arbitramur Christum suo adventu Patris gratiam imminuisse aut detrahere, quod execrabili blasphemia non vacat.

Thirdly, if the children of Christian parents should be excluded from baptisme, they should be in a worse condition then the children of the *Jews* were under the law; for they, by receiving the sacrament of circumcision, were admitted into the visible congregation of Gods people, and accounted partakers of his promises. But it were absurd, nay, (as * *Calvin* further enforceth this argument) execrable blasphemie to think that Christ should abridge those priviledges to the children of the faithfull under the Gospel, which God granted to children under the law.

A R G U M E N T V.

All they who are comprised within the covenant, and are no where prohibited to receive the seal thereof, may and ought to receive it.

But children are comprised within the covenant of faith, whereof circumcision was a seal, *Rom. 4. 11.* and now baptisme is, and they are no where prohibited.

Ergo, children may and ought to receive baptisme.

Of the major or first proposition there can be no doubt ; for it is unjust to deprive a man of the confirmation of that to which he hath a true right and title. And for the *minor* or assumption, it is as clear, for so are the words of the covenant, *Gen. 17. 7. I will establish my covenant between me and thee, and thy seed after thee.*

ANABAP. ANSWER.

That promise there belongs only to the seed of Abraham according to the flesh, and not to us.

REPLY.

First, this answer is in effect refuted by the Apostle, *Rom. 4. 13. Nota. The promise that he should be the heir of the world was not given to Abraham or his seed through the law, but through the righteousness of faith, as he was the father of all the faithfull; and in that notion we are aswell his children as the beleiving Jews; and we read expressly, Acts 2. 39. that the promise is made unto you and to your children, & to all that are afar off, and even as many as the Lord our God shall call; and Gal. 3. 7. Know ye therefore, that they that are of faith are the children of Abraham.* *Ita Zachæus : postquam fide justificatus erat dicitur filius Abrahæ, Luc. 19. 9.*

Secondly, the covenant which God made with *Abraham* and his seed is said to be eternall ; the chief head whereof, was, that he would be their God : but this is not verified of *Abrahams* seed according to the flesh ; for very few of them for these many hundred years have been Gods people, being professed enemies to Christ and his church : this promise therefore must necessarily be understood of his children according to promise, among which all true beleivers and their children are to be reckoned; and if they are comprised within the covenant, why should they not receive the seal of their initiation and admittance thereunto, which was circumcision, but now is baptisme every way corresponding thereunto ? as is solidly proved, and clearly illustrated by *S. Cyprian 1. 3. ep. 8. Lactan. 1. 4. divin. instit. cap. 15. Augustinus ep. ad Dardanium 57. & cont. Iul. Pelag. 1. 2.*

ARGUMENT VI.

Such, who were typically baptized under the law, are capable of reall & true baptisme under the Gospel: for the argument holds good *à typo ad veritatem*, from the type to the truth; from the signs in the law to the things signified in the Gospel. But children were typically baptized under the law, for they with their fathers *were under the cloud & passed through the red sea;* *1 Cor. 10. 1.*

sea; and their washing with rain from the cloud prefigured our washing in baptisme, and by the Spirit; and the red sea in which *Pharaoh* and his host were drowned, was an emblem of Christs blood, in which all our ghostly enemies are drowned and destroyed.

Ergo, children are capable of true and reall baptisme under the Gospell.

ANABAP. ANSWER.

The cloud, and the red sea, and the rock that followed them, were not types but only metaphors and allegories from which no firm arguments can be drawn in this kind.

REPLY.

* *L. 2. De erro. Anabap. p. 129.* First, this answer whets a knife to cut their own throats. * For, as *Gastius* affirmeth, it is the doctrine of the *Anabaptists*, that all sacraments are nothing else but allegories; if then the cloud and the red sea were allegories signifying our spirituall washing according to their own tenets they are sacraments: and if children were partakers of sacramentall ablutions under the law, why not under the Gospell?

Secondly, the Apostle saith expressly, *ver. 6.* that all these things were types or figures, or lively patterns to us; and *ver. 2.* that all were baptized in the cloud, and in the sea: the cloud therefore, and the sea were types of our baptisme, & not meer tropes or * allegories.

They may happily object, that as we read in the canon-law, that a Pastor or Rector may have a Vicar endowed *sed vicarius non habet vicarium*; that a Vicar cannot have a Vicar endowed, under him; and likewise in Philosophy, that the voice may have an eccho by the repercussion of the aire, but the eccho hath no eccho: so that the promises of God have types or sacraments representing them, but that the types and sacraments themselves have no types and sacraments to prefigure them. But the answer is easie, for we may say with *Nazianzen*, that either they may be *τύποι; τύπε ἀμυδρότεροι*, an obscure type of a clearer, and a rude draught or imperfect modell of a more perfect; such were the legall types of the Evangelicall sacraments: or to speak more properly, *circumcision*, and the Paschall Lamb were not types of our baptisme, and of the sacrament of the *Eucharist*, but of the things re-

* So the fathers generally. *Tertul. de resurrectione carnis. Talia interim divina-rū veritatū line-amenta non minus parabolis o-perato Deo quā locuto; item sci-mus ut vobis ita & rebus pro-phetatum. Et Chrysost. in 1 Cor. τὰ μὲν*

διὰ ῥημάτων, τὰ δὲ διὰ τύπων ἐν αὐτοῖς κεῖμενα. Et 2. serm. de Jejun. ait, Aliam esse prophetiam, διὰ τύπε sive παραγμάτων, aliam διὰ λόγου sive ῥημάτων. pre-

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presented by them, viz. of the circumcision of the heart * and * See more of
our spirituall nourishment by feeding upon the Lamb of God that this in the an-
takes away the sins of the world. swer to A. R.
infra.

ARGUMENT, VII.

All they who belong to Christ and his kingdome ought to be received into the church by baptisme.

But children belong to Christ and his kingdome, as Christ himself teacheth us, *Mark 10. 14. and Luk. 18. 16. Suffer little children to come unto me, and forbid them not, for of such is the kingdome of God; verily I say unto you, whosoever shall not receive the kingdome of God as a little child, he shall not enter therein, verse 15. and he took them up in his arms, and put his hands upon them and blessed them.*

Ergo, children ought to be admitted into the Church by baptisme.

ANABAPT. ANSWER.

*"This place is put in to be read at the sprinkling of children: for Edward Barber the whore hath sweet words, as sweet as oyle, & with these fair speeches P. 13.
"as she maketh the nations yeeld to her, Pro. 7, 21. but the simple only
"believe her: for this place maketh nothing for the baptisme of chil-
"dren: the children mentioned in the Gospel were not sucklings; for
"it is said, they came to Christ, neither did Christ christen any of
"them, though he took them into his arms, and blessed them, to shew
"that he was the Saviour as well of young as of old.*

REPLY.

First, Barber deserveth to be trimmed himself for thus reproaching his mother the church of *England*, who, if she be a whore, what must he needs be but a bastard, who cannot deny himself to be born of her? if she and other reformed churches who have excluded the papacy, and banished the great whore out of their precincts, be no better then whores, what true spouse hath Christ in the world? or what had he for 1500. yeares? during which time all churches through the Christian world baptized infants, even those who were the forerunners of these *Anabaptists*, and bare also their name because they practised re-baptizing as these doe; yet they condemned not simply the baptisme of infants, as I noted before.

Secondly;

Joh. 4.2.

Secondly, though it be said that these children came to Christ in a large sense, that is, had access to him, yet they came not to him upon their owne leggs; for S. *Luke* saith, *αὐτοὶ αὐτῷ*, they brought unto him babes, *βρέφη*, who were no other then such as we term sucklings, or infants: and though it be true that Christ christened them not; for he christened none himself, but his Disciples only, as S. *John* teacheth us; yet his receiving them and blessing them, and commending humilitie to all by their example, saying, *that of such, and none but such, is the kingdom of God*, is a sufficient ground and warrant for us to christen them: for why should not we receive them into the bosome of the church, whom Christ took into his arms? Why should we not sign them, on whom he laid his hands? Why should we not baptize and pray for them whom he blessed? If he be the Saviour of young as well as old (and to perswade us of this truth, expressed such love to infants) why should we exclude them from baptisme, an outward means of salvation, whom Christ (as they confesse) excludes not from salvation it self? See more below in the answer to *A. R.*

A R G U M E N T V I I I.

All they who are partakers of the grace both signified and exhibited to us in baptisme, may and ought to receive the sign and sacrament thereof: this is the *basis* and foundation upon which S. *Peter* himself builds, *Acts* 10. 47. *Can any man forbid water, that these should not be baptized which have received the holy Ghost as well as we?* And it may be further confirmed both by an argument drawn *à majore ad minus*, after this manner: if God bestow upon children that which is greater, the inward grace; why should we deny them the lesser, the outward element? or by an argument drawn *à relatis*, they to whom the land is given ought not to be denied the sight and keeping of the deeds and evidences thereof; neither ought we to sever those things which God hath joyned, to wit, the signs & the things signified: they divide the sign from the thing signified who deny them to have grace ordinarily, *modo non ponant obicem*, who receive the outward sign; and they again sever the thing signified from the sign who allow unto children the grace of remission of sins, & regeneration, and yet deny them the sign and seal thereof, to wit, baptisme.

But

*Bullinger ad-
ver. Anabap.
l. 6. Cum id
quod majus est
infantes habe-
ant, rem scilicet
signatam, grati-
am Dei & re-
missionem pec-
catorum; quis
illis id quod
minus est, sig-
num, aquam
videlicet, de-
negabit?*

But children receive the grace signified and exhibited in baptisme: for the Apostles teacheth us, *they are not unclean but holy*; and therefore have both remission of sins and sanctification. 1 Chr 7. 14.

Ergo, children ought to receive the sign and sacrament thereof, to wit, baptisme.

ANABAP. ANSWER.

The Apostles meaning is, that the children of beleevers are not unclean, that is, bastards; but holy, that is, born in holy wed-lock. Edward Barber p. 17.

REPLY.

First, this answer is no way pertinent to the scope of the Apostle, which is to perswade the Christian husband not to forsake his unbelieving wife, nor the Christian wife to depart from her unbelieving husband; because the unbeliever is sanctified by the beleever, where by sanctification the Apostle cannot understand legitimation. For faith in the husband doth not legitimate the wife, that is, make her no bastard if she were so born, or a legitimate wife if she were not lawfully Contracted, but sanctifieth her to himself, & maketh her a part & member of an holy family dedicated to God.

Secondly, neither is sanctification here nor in any other place of Scripture taken otherwayes then for separating some away from prophane, as persons, times and places, are said to be sanctified: neither doth *holy* necessarily imply no bastard, for some holy men have been base-born: nor doth *not bastard* implice holy; for both the children of damned hereticks, yea, and infidels too, * if they be begotten in wed-lock, are no bastards; yet in the state and condition they are in, are far from holy. See more hereof in the answer to A. R. * Martyr, loc. Commun. class. quarta c. 8. Si tantum ci. vilem paritatem proles inde

susceptæ adduxeris, quid nobis magis tribues quam infideles habeant? illorum enim filii si ex matrimonio procreentur legitimi sunt, & ut justæ heredes admittuntur. Quare videtur Paulus quiddam aliud indicasse quod liberis infidelium non sit datum, sed quod ad ecclesiam Dei pertineant, & ad electionem ac promissionem p. 823. 824.

K

ARGU.

ARGUMENT IX.

All Apostolicall traditions (which are truly such) ought to be had in reverent esteem, and retained in the Church. For what the Apostles delivered they received from Christ himself, either by word of mouth, or the infallible inspiration of his Spirit: such things are part of that *sacrum depositum*, which Timothy is charged to deeply, (O Timothy keep that which is committed unto thee,) and the Thessalonians to keep, Stand fast & keep, *magis*, word for word, the traditions which you have been taught either by word or by our Epistle.

1. 6. 20.

2. 2. 15.

But the baptisme of children is an Apostolicall tradition truly so called.

Ergo, it ought to be had in high esteem and retained in the Church.

ANABAP. ANSWER.

Though it hath bin an ancient custome in many churches to Christen children, yet it is no Apostolicall tradition, but an humane ordinance, which had its originall from the Pope, the man of sin.

REPLY.

* Li. de pecc. me-
rit. & remis. c.
26. l. 2 de voc.
Gens. c. 2. l. 3.
con. Pelag.
* Cyp. ep. ad.
Fidum.
* Placuit ut
quicumque par-
vulos recentes
ab utero matris
baptizandos ne-
gat, anathema
sit.
* Salvatur om-
nes qui renas-
cuntur in Chri-
sto, infantes,
pueri, juvenes,
senes.

First, there was Christening of children in the Church before there was any Pope in the sense they take the word for œcume-
nicall bishop challenging unto himselfe and usurping authoritie o-
ver the whole Church; for not only * S. Augustine, and Prosper,
and Jerome, make mention of this custome and good use of it to
condemn the Palagian heresy which denieth originall sin, but also
the councill of Carthage, in the days of S. Cyprian, who flourished
in the year 250, determined not only that children might & ought
to be baptized, but also even before the eighth day; upon which
some in those dayes stood strictly, but erroneously: and confor-
mably hereunto we find a canon in the Milevitan councill in
which the synod decreed, that *whosoever shall deny baptisme to chi-*
dren, even as soon as they come out of their mothers womb (in case the
children be weak, and in apparent danger of death) *let him be ac-*
cursed; and before either the synod of Carthage, or this Milevitan,
* Irenæus in his second book against heresies, chap. 39. speaks of in-
fants, children young and old, saved by their new birth in Christ;
namely, by water and the spirit, Joh. 3. 5.

Secondly,

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Secondly, S. Origen and S. Austine affirm in expresse tearms, that the baptisme of children is an Apostolicall tradition. Origen comment. in having alledged the words of the Psalme (51. 5.) I was borne in c. 6. ad Rom. iniquitie, and in sinne hath my mother conceived me, inferreth upon ecclesia ab A- it, propter hoc, for this reason, because we are all conceived and born postis traditi- in sinne the Church hath received a tradition from the Apostles to onem accepit administer baptisme to little children. And S. Austine, * The custome etiam parvulis dare baptismu. of our Mother the Church, in baptizing infants, is no way to be slighte-
ned or rejected, nor otherwise to be thought on or beleevd then as an * L. 10. de gen. ad lit. c. 23. Apostolicall tradition.

Thirdly, it may be proved to be an Apostolicall tradition by Consuetudo, in- that ground which S. Austine layeth, & every mans reason readily quit, matris ec- giveth assent thereunto, namely, * that whatsoever is observed uni- clesia in bapti- formly in all churches, and no man can tell when it began, must needs zandis parvu- be thought either to be done by the Decree of some generall Councell, lis nequaquam or to have descended from the tradition of the Apostles themselves. spemenda est, nec ullo modo superflua depu-

nino credenda nisi Apostolica esset traditio. * L. 4. de bap. infant. Quod universa tenet ec-
clesia nec conciliis institutum, sed semper retentum est, non nisi auctoritate Apostolica traditum verissime creditur.

But the baptisme of children hath beene observed, and practised through the whole Christian church, as Austine affirmeth, neither L. de pec. mer. c. 26 was it first appointed by any Canon of generall Councell that can be produced: for though it be mentioned in the Councell of Vienna, and the second Councell held at Brachara, and in Synodo Gerundensi, yet was it far more ancient then any of those Councells, neither can any name the time when first it began; and therefore we cannot otherwise conceive of it, then that it had its first originall from the Apostles.

ARGUMENT X.

All members of the reformed Protestant churches in Christendome ought to conform their judgements to the harmonie of the Protestants confessions set forth by the consent of all orthodox churches, and firmly grounded upon deductions at least from holy Scripture, if not evident texts.

* But the judgement of all the reformed churches delivered in the harmonie of their confessions is professedly for the bap-

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tisme of children, and expressly against this tenet of the *Anabaptists*.

Ergo, let the *Anabaptists* either disclaim the name of *Protestants*, and children of the reformed churches, or renounce this their heresie, for, *turpis pars quæ non congruit toti*.

Now for the *Protestant* confessions concerning this point, I shall rehearse them in order, beginning with the *English Articles of Religion*, *Artic. 11.*

First, the infants of Christian parents are not to be kept from baptism, because they are borne in sinne, and belong to the people of God.

Harm. conf.
sect. 13. c. 20.
damnamus Anabaptistas qui negant baptizandos esse infantulos regens natos à fidelibus: nam juxta doctrinam evangelicam, horum est regnum Dei, & sunt in fœdere Dei; cur itaque non daretur iis signum fœderis Dei? cur non per sanctum baptismum initiarentur qui sunt peculium, & in ecclesia Dei?

* *Harm. conf.*
sect. 13. c. 12.
Datur baptis-

*mus etiam infantibus, qui & ipsi in numero populi Dei referuntur, quibus hoc ministerio ad salutem inserviri debet ut & ipsi Christo consecrentur secundum mandatum - jus, Si ite parvulos, &c. confes. Gal. Artic. 25. Affirmamus infantes sancti parentibus natos esse ex Christi auctoritate baptizandos. * Artic. 4. Nos infantes eadem ratione baptizandos & signo fœderis obsignandos esse credimus, quæ olim in Israele parvuli circumcidebantur, nimirum, propter ejusdem promissionis infantibus nostris factas. * Artic. 9. Damnant Anabaptistas qui improbant baptismum infantum.*

Secondly the *Helvetian* confession, *We condemn the Anabaptists, who deny that children newly born ought to be baptized: for, according to the doctrine of the Gospel, of such is the kingdom of God; and they are within the covenant of God: why therefore should not the seal of that covenant be given unto them?*

Thirdly, the *Bohemian* confession, * *Though baptism for the most part in the primitive Church were administered to men of riper yeares, yet children ought to be dedicated and consecrated to Christ, according to his command, Suffer little children to come unto me.*

Fourthly, the *French*, *Article 35.* * *Although baptism be a sacrament of faith and repentance, yet in as much as children are reckoned with their parents in the church of God we affirme, that infants that are born of holy parents ought to be baptized by Christ's authority.*

Fifthly, the *Belgick* confession, * *We beleeve that children ought to be baptized, and signed with the signe of the covenant, for the same reason for which the children in Israel were circumcised, namely, for that the same promises are made to them and to us.*

Sixtly the *Augustane* confession the * *condemn the Anabaptists, who dislike the baptism of children and affirm, that infants without baptism, and dying without the Church may be saved.*

Seventhly,

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Seventhly, the Saxon confession, * *We retaine the baptisme of infants, because it is most certain, that the promise of grace belongeth also to infants: and because of them it is said, Suffer little children to come unto me; for of such is the kingdome of heaven.*

To drive this navi to the head, I shall need to adde nothing save the capitall punishments inflicted upon such as taught and practised *Anabaptisme*: those Christian States accounted it no light error upon which they laid so heavie a load of punishment; in some places the broachers of this heresie, and practisers of re-baptizing, have been punished with beheading, in some with drowning, and in some with burning. There is a law against this sect in the Code of * *Iustinian*, written with blood rather than ink, *If any man be convicted to re-baptize any of the ministers of the Catholike sect, let him who hath committed this heinous crime, together with him whom he hath seduced to be re-baptized, suffer the stroke of death.* At * *Vienna* the *Anabaptists* are tyed together with ropes, and one draweth the other into the river to be drowned: as it should seem, the wise magistrates of that place had an eye to that old maxime of justice, *Quisquis peccat, eo puniatur*, let the punishment bear upon it the print of the sinne: for as those sectaries drew one another in to their error, so also into the gulf; and as they drowned men spiritually by re-baptizing, and so prophaning the holy sacrament, so also they were drowned corporally. * In the year of our Lord 1539. two *Anabaptists* were burned beyond *Southmark*, in the way to *Newington*; and a little before them, five *Dutch Anabaptists* were burned in *Smithfield*.

merfi sunt; funibus enim ita ligati erant ut alter alterum post se traheret donec omnes precipites tuerent suffocarenturque. * *How* his Chronicle, p. 4, 6. & 79.

If I have been somewhat the more prolix in the prosecution of the arguments which make for the baptisme of infants, S. *Austine* shall plead for this my large plea for them, * *We are in conscience bound to speak the more for poor infants: because they are not able to speake for themselves.*

Now there remaineth nothing, but that we stop the mouths of their adversaries, by refuting such objections as they usually make, and unchristianly urge against Christening them at our font.

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The objections of the Anabaptists answered.

Obj. 1.

First, they argue from the Scripture negatively, thus: the baptism of children hath no warrant in Gods Word; for we find there no command for it, no example of it, no promise to it: therefore it is to be rejected as an humane invention, and condemned also as an addition to the Scripture.

Sol. 1.

* If they alledge that *ἀνδρῶν* is a name common to women as well as men; it is true, when the Article is joyned to it, but the Apostle useth the masculine *ἰουδαῖοι*, v. 28. & v. 29.

But we answer, that by the like argument they might prove that no woman ought to be admitted to the sacrament of the Lords Supper; for there is no command for womens participation of the sacrament, nor example of it, nor promise to it in Scripture. * If they answer, that women are comprised under the name of beleivers, so are children under the name of whole households and families, which are reported in holy Scripture to have been baptized. If they say further, that by a like reason women are to be admitted to the sacrament, as men, because Christ dyed as well for them as men: and they are as well incorporated into Christs mysticall body, as men: we rejoin in like manner, for the same reason that children were circumcised under the law, they ought to be baptized under the Gospel. For sith they are comprised in the covenant, why should not they receive the seal thereof set to it in the new law, as well as the children of the Jews received the seal set thereunto by the old?

2.

Secondly, I have produced before both command for baptizing of children, *Argument 1.* and example of it, *Argument 3.* and promise also unto it, *Argument 5.* The command of baptizing all Nations *Mat. 28. 29.* the examples of baptizing whole families, *Acts 16. 15. 33. 1 Cor. 1. 16.* and the promise made to us and our seed, *Act. 2. 39.* evidently extended to children.

Obj. 2.

They argue from Scripture affirmatively; our Lord Jesus Christ in that great charter, *Mat. 28. 18. 19. 20.* saith, *Goe teach all nations, baptizing them in the name of the Father, Son, and holy Ghost; teaching them to observe all things whatsoever I have commanded you: and Mark 16. 15. Goe ye into all the world, and preach the Gospel to every creature; he that shall beleve and be baptized shall be saved; but he that will not beleve shall be damned.* From these texts they would infer that none ought to be baptized but such who are first taught, and instructed in the principles of Christian faith; and

con-

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consequently, that no children ought to be baptized, because they are not capable of teaching.

That the placing the word *teaching* before *baptizing* in that text doth no more conclude that teaching must alwayes precede baptisme, then the setting repentance before faith in those words, *Repent ye, and beleve the Gospell*, Mark. 1. 15. and setting water before the spirit, *Joh. 3. 5.* (*except a man be born of water and the spirit*) necessarily infer that repentance goeth before faith, which yet is but a fruit of faith: or that the outward baptisme with water goeth before the inward baptisme of the Spirit; whereas the contrarie is clearly proved out of that speech of *Peter to Cornelius*, Act. 10. 47. *Can any man forbid water that these should not be baptized, which have received the holy Ghost as well as we?*

Sol. 1.

Secondly, if there be any force in this argument drawn from the order of the words, it maketh against them: for thus we wound them with their *dudgeon-dagger*, (*Christ saith*) *baptize them in the name of the Father, teaching them to observe all things*: baptizing therefore must goe before teaching, especially in children, who may be baptized before they can be taught.

2.

Thirdly, they mis-translate the words: for *Christ saith not, goe teach all nations, baptizing them, & teaching them to observe all things*: neither is there a tautologie in our blessed Saviours words; for his words are, *μαθητε εστε, &c. goe, make disciples among all nations, baptizing them, and teaching them*. Now though children cannot be taught before they are baptized, yet they may be after a sort *made Christs disciples* by their parents or god-fathers offering them unto God, and undertaking for them, that they shall be brought up in the Christian Religion.

3.

Fourthly, *Christ speaketh here of the plantation of the Christian faith, and the conversion of whole Nations*, in which alwayes the preaching of the word goeth before the administration of the sacrament. First men are taught to repent of their sins, and beleve the Articles of the Christian faith, and after they have made confession of the one, and profession of the other, then they are to be received into the Church by baptisme. This course was taken by the Apostles in the beginning, and must at this day be taken by those who are sent into *Turkie*, or the East or West-Indies, to convert *Pagans*, or *Mahumetans*, or unbeleeving *Jews* to the Gospell. They are to baptize none before they have taught them the principles

4.

ples of Christian religion; but after the Gospell is planted, and the parents are beleivers, and received into the Church by baptisme, their children are first to be baptized, and afterwards taught so soon as they are capable of teaching.

Obj. 3.

They argue from examples after this manner: such are to be baptized, who with the *Jews in Jerusalem*, Mat. 3. 6. *Confess their sins*; who with the *Proselytes* Act. 2. 41. *gladly receive the word*; who with the *Samaritans* Act. 8. 6. *give heed to the word preached*; who with those of *Cornelius* his family. Act. 10. 44. *receive the holy Ghost by the hearing of the word*; who with *Lydia*, *have their hearts opened to attend the things that are spoken by the Apostles*, Act. 16. 14. who with the *Gaoler*, *heare the word preached*, and seek after the meanes of salvation, Act. 16. 30. But children can neither confesse their sins, nor attend to the word preached, nor actually beleieve, nor desire baptisme: they therefore ought not to be baptized.

Sol. 1.

But we answer, all that can solidly be concluded from these examples is but this in the affirmative; all such who were so qualified as these were, *viz.* hearers of the Gospell, penitent sinners, & true beleivers, unfainedly desiring the means of their salvation, ought to be admitted into the Church by baptism, which we freely grant: but they cannot conclude from these examples negatively, that none other ought to be Christened, no more then it will follow, that those of *Cornelius* his family received the gift of the holy Ghost, and spake with divers tongues before they were baptized with water; therefore none but such who have received such gifts of the holy Ghost may and ought to be baptized. To confesse sins, and actually professe faith makes a man more capable of baptisme; yet dumb men who can doe neither, if they have a good testimony of their life and conversation, and by signs make it appeare they unfainedly desire the Sacraments, may receive them.

2.

Secondly, if there be any force at all in an argument drawn from examples affirmatively, it must be from examples in the like kind; as from men to men, & from children to children; not from women to men, or from men to children, or from children to men. For it will not follow, women in the Apostles times were covered in the Church, therefore men ought to be so: or men may speake in the Church, therefore women may: or children are usually fed with milk and not strong meat, therefore men in riper years ought to use such dyet: no more will it follow, men in riper years, who are capable

capable of instruction ought to hear the word, to give their assent thereunto, and enter into a strict covenant with God to lead a new life before they have access to the Font. Therefore the like duties are required of children, who have not yet the use of reason, nor knowledge of good or evil. By this reason they might starve children because the law is, *he that will not labour let him not eat*. It holds in men, but no way in children, who are not able to labour in any calling by reason of the infirmities of their joints, and want of reason and understanding.

Baptisme is a seal of the righteousness of faith, therefore it ought to be administered only to believers; else we set a seal to a blank. But children are no believers, nor can be while they are such, because they cannot understand the word nor give assent thereunto. *Ergo*, children ought not to be baptized.

Obj. 4.

But we answer, that unbelievers or not believers may be either taken for, first, such as when they hear the word of God, reject it: or secondly, such who neither have means to hear it, nor desire it; such unbelievers are to be excluded from baptism. For to give baptism to such, were worse then to set a seal to a blank, it were to give holy things to dogs, and cast pearl before swine. Or thirdly, for such who are born within the precincts of the church, and care is taken that they shall be taught the principles of faith, as soon as they are capable thereof. These, though they cannot give yet an actual consent to the mysteries of faith, are not to be termed infidels, or unbelievers positively, but negatively only; and we ought in charity to believe, that they will actively believe as soon as they shall have use of reason, and God by his Spirit shall open their hearts to attend to the word preached: to unbelievers in this latter sense, as circumcision, the seal of the righteousness of faith under the law was given, so may baptism though not in token of their present, yet of their future faith.

Sol. 1.

Secondly, the children of the faithful parents whom the Apostle calleth holy, receive some measure of grace even in their infancy, as the text saith expressly of S. John Baptist, *he shall be filled with the holy Ghost from his mothers womb*, Luke 1. 15, 41. as Elizabeth heard the salutation of Mary, the babe sprang in her womb. Upon which words, * Ambrose commenting, saith; John Baptist, while he was yet in his mothers womb, received the grace of the holy Ghost, and his leaping with joy argued some sense and apprehension of that joyfull message.

2.

* *Adbuc in utero positus spiritus accepti gratiam designavit; habuit intelligenti sensum qui exultandi habebat affectum.*

Now sum.

Cal. l. 4. instit.

c. 16. Quos

pleno lucis sue

fulgore illu-

straturus est

Dominus, cur

non iis quoque

in prasens, si

ita libuerit,

utique scin-

tilla irradia-

ret?

* L. 1. de pec.

mer. & remis.

c. 9. Dat sui

Spiritus occultissimam gratiam, quam etiam latenter infundit & parvulis.

* Synag. disp. par. 2. c.

de bapt. utraque ipsis inest actu primo non secundo, in semine non in messe, in radice non in fru-

ctu; interna spiritus virtute, non externa operis demonstratione.

Now, sith children that dye shortly after Baptisme have the full sight of Gods face in heaven, why may they not have some glimpse of it even while their soul is in their body? * S. *Austine* is confident, that God after a most hidden manner infuseth his grace into children; and in his 57 Epistle ad Dardanum, it is a wonderfull thing, yet true, that God dwels not in some who know him, as the Philosophers, Rom. 1. and he dwelleth in some who know him not; as in Infants baptized. We may safely therefore conclude with * *Tellenus*, chi'dren have faith as they have reason; in the seed, though not in fruit; in the root, though not in the leaf; in some inward operation, though not in any outward expression.

Obj. 5.

They argue also, *ab absurdo*, indeed absurdly, after this manner: *signum frustra datur non intelligenti*, it is a vain and absurd thing to administer the Sacrament to such as know not what it means; as it is to no purpose to present a beautifull picture to a blind man, or sound a silver trumpet in a deaf mans eare, or minister physick to a dead body. But children know not what the sacrament means; when the cold water is poured on them they are offended with it, and expresse their dislike with crying and tears: therefore it is in vain to christen children.

Sol. 1.

But we answer; in this Objection the *Anabaptists* Gyant-like fight with God. For if there be any force in this argument at all, it will be as available to overthrow the circumcising of children instituted in the old law by God himselfe, as their baptisme in the new. For the children among the *Jews* under the law, who were circumcised the eighth day, knew no more what Circumcision meant, then ours do what baptisme; only they felt the pain of the knife, as these do the coldnesse of the water, yet were they circumcised by Gods expresse command. Will they say, that Christ uttered many parables, and wrought many signes and wonders before his Disciples and other of the *Jews* in vain, because at the present they understood them not, though afterwards they understood them, and made singular use of them? In like manner dare they affirm that Christ did in vain lay his hands upon children, and blessed them, because children knew not what it meant?

OR

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or that ministers in vaine baptize them, because at that time they know not what it signifieth, or why it is done?

Secondly, it is not in vain to offer to any that which may doe them good, whether they be sensible of it or no. Physick is ministered to children, naturall fools, and mad men, to cure them, although in the case they are in they have no knowledge what good it may do them. A man that is in a swoon hath strong water poured down his throat, even when he is past sense, and it fetcheth him again: so though children perceive not what they receive, yet the sacrament may be and is soveraign unto them for their souls health.

Thirdly, though children for the present understand not why they are baptized, and what is undertaken for them, and what fruit they reap by baptisme, yet order is taken by the Church, that as soon as they come to yeers of discretion and actuall use of reason, they shall understand and be perfectly instructed in this mysterie; and that which is done to them in their infancie, after they have notice of it will be altogether as beneficiall unto them, as if they had known it at the time when the Sacrament was administered unto them.

They argue from the effects of baptisme; baptisme is the *laver of regeneration*, the *burying of the old man*, the *putting on of Christ*, the *putting away the filth of the flesh*, with a *confident demanding of a good conscience*. But children are not regenerated nor renewed in their mind, nor have buried the old man, nor have put on the new, nor can confidently demand with a good conscience out of a certain perswasion of faith: therefore they ought not to be baptized.

But we answer, the texts of Scripture upon which they ground their argument, namely, *Coloss. 2. 11, 12. Tit. 3. 5. Heb. 10. 22. 1 Pet. 3. 21.* contain in them high commendations of baptisme; but no prohibitions of administering it to children: for all these effects the Spirit of God produceth in all the Elect that are baptized, but not all at an instant, but by degrees, as we grow in faith and in the knowledge of our Lord and Saviour: they are begun at our baptisme, but perfected afterwards, unlesse the party immediately die after baptisme, when no doubt God supplyeth that by the extraordinarie work of his Spirit; which riper yeers with the ordinarie means of faith would have brought forth, if God had

spared them life. Children are regenerated by the impression of Gods image in their soul, which in processe of time shineth most bright in them by supernaturall light in the understanding, and puritie in the heart, and conformitie in their lives to the law of God: they are also purged from the guilt of their sinnes, and Christs righteousness is imputed unto them, though they have no sense or feeling thereof till God worketh powerfully upon their hearts by the preaching of the Word, and they apprehend Christs merits by an actuall faith. As a flower in the Winter lyes hid under ground in the roote, which at the Spring shooteth forth the leaves thereof; so in children that are baptized there remains that roote of sanctifying grace in their hearts, which in riper years putteth forth the leaves thereof by a holy profession, and bringeth forth fruit by a godly conversation.

Obj. 7.

They argue *a pari*; if the Sacrament of Baptisme be to be administred to children, then also the Sacrament of the Lords Supper, for both are seales of the same Covenant. But the Supper is not to be administred unto infants, therefore neither is Baptisme.

Sol.

But we answer, that the inference is not good: for though both are seales of the Covenant of grace, yet there is a three-fold disparitie in them, which looseneth the sinews of the argument.

1.

First, Baptisme is the seale of our new-birth; but the Lords Supper of our growth in grace and ghostly strength: baptisme is a Sacrament of initiation, the Lords Supper of perfection. Now it will not follow, that because a punie or novice may or ought to be admitted to the lowest form in the school of Christ, therefore he may and ought to be set in the highest: the Lords Supper is strong meat, and not milk, and therefore no fit meat for sucklings.

2.

Secondly, the Sacrament of the Lords Supper was instituted for the commemoration of Christs death; *As oft as ye eat of this bread, and drink of this cup, saith the Apostle, ye shall declare the Lords death till he come.* But children neither can apprehend nor shew forth Christs death; therefore that Sacrament is not ordained for them.

3.

Thirdly, before the receiving the Lords Supper every one is required to examine himself, which children cannot do. But before bap...

baptisme there is no such examination required ; though if any in riper yeares be converted to the Christian faith , it is most requisite that he be examined by the minister who baptizeth him, and that he be able to give a good account of his faith : but every one who is fit to be baptized , is not presently to be admitted to the Lords Table without precedent preparation, and a more strict examination of himself, both concerning his growth in faith, and sinceritie of repentance, and unfained charitie, with an earnest desire of that heavenly repast.

They argue from Christs example, who was not baptized till he *Object. 8.* was thirtie yeares of age.

But we answer, that Christs example alone without a precept *Sol. 1.* doth not bind us. For Christ neither instituted nor administred the holy Supper till the day before his death, and then he both administred and received it after Supper, and that with his Apostles only: yet we are not bound, either to defer our receiving to the day before our death, or to administer the *Eucharist* after Supper, or to participate only with such a number, and those Priests or Ministers of the Gospel,

Secondly, Christ in his infancie was circumcised, circumcision then being in force, neither was Baptisme then instituted; but now circumcision is abrogated , and Baptisme succeeds in the place thereof.

Thirdly, though Christ were not baptized in his infancie for the reasons above alleaged, yet was he baptized (if I may so speak) in *the infancie of baptisme it self.* For, as soon as *John* began to baptize, Christ came unto him, and required baptisme of him. When the fulnesse of time was come, in which God had appointed to manifest him to the world, and appoint him our teacher by a voice from heaven; *This is my beloved Son in whom I am well pleased, hear him.* According to whose example, we ought not to defer our baptisme; but, upon the first opportunitie offered unto us, receive that seal of our new-birth in Christ, and admission into his church.

I conclude the answer to this argument with an observation of *Gastius* ; that Christ , because he was Lord both of the people in the Old Testament and of them in the New, therefore he would receive the Sacraments of both , and was both circumcised in his infancie , and baptized also as soone as baptisme was in force.

** L. de exord. Anabapt. p. 340. Christus simul circumciscus & baptizatus est, nempe Dominus amborum populorum, ideo & Sacramenta amborum assumpsit.*

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Since the examination and confutation of this second Article of the *Anabaptists*, there came to my hands a small pamphlet dedicated to the House of Commons, intituled, *The vindication of the royall commission of king Jesus*: wherein the author, *Francis Cornwell*, Master of Arts, and sometimes student of *Emmanuel Colledge* in *Cambridge*, frameth many arguments against the ordinance of the church in baptizing infants. Of which I may truly say, as *Martiall* doth of *Cacilius*, who made divers dishes of one and the self-same kind of course root.

*Atreus Cæcilius cucurbitarum
Sic illas quasi filias Thyestæ
In partes lacerat secatque mille:
Gustu protinus has edes in ipso,
Has prima feret, alterave mensa,
Has cæna tibi tertia reponet:
Huic seras Epidipnidas parabit;
Hoc lautum vocat, hoc putat venustum
Unum ponere ferculis tot assens.*

“Thou cheatest my stomach with varietie of dishes, in all which
“there is but one sorie root drest after a divers manner, and in all
“of them not a half-penny worth of good and solid meat. So this new Anabaptistickall *Profelyte* endeavours to cheat the judgement of the reader with varietie of Syllogismes and Enthymems, in which there is but one or two arguments at most propounded in divers forms, and in all of them not the weight of one solid reason; the sum and effect of his whole book is contained in the title-page, wherein he affirmeth, that the christning of children doth *universally oppose the commission granted by king Jesus, Mat. 28. 19, 20. Mar. 16. 15, 16.* and that *pedobaptisme* is a *popish tradition*, brought into the church by *Innocentius the third*; upon these two notes he runs in division through his whole book. The first hath no colour of probability, and the latter is a grosse & ignorant untruth: if the baptisme of infants oppose the commission granted by Christ, *Mat. 28.* either it opposeth it in words or in sense; not in words, for there is no mention at all of children in either of those texts, much lesse any prohibition of baptizing them: neither doth it oppose it in sense; for the meaning of our Saviour there apparently is, that his Apostles and their successors

cessors should goe and convert all Nations, and plant Christian Churches in them : first, teaching them the Gospel and principles of Christian Religion, and after administering the Sacraments unto them; which they have done accordingly: first, teaching the parents and baptizing them, and after their children into their faith. But the objection from these texts is fully answered, & retorted in the end of the conference, and in the solution of the first argument brought by the *Anabaptists* in this section. And therefore I come briefly to examine his second *assertion* or rather *asersion* of the whole Christian world in these words in the frontis-piece of his book, *Against the Antichristian faction of Pope Innocentius the third, and all his favourites, that exacted by a decree, that the baptisme of the Infants of beleivers should succeed Circumcision.* These words virtually contain this proposition, that the christening children is the practice of an Antichristian faction, which was brought first into the Church by the decree of Pope *Innocentius* the third. Of which enunciation I may say as *Tertullian* doth of the Chameleon, *quot colores, tot dolores*; or rather, *quot dicta, tot maledicta*; so many words as there are, so many grosse errors and scandalous reproaches. For the baptizing infants is not the practice of a faction, nor of a part, but of the whole; not Antichristian, but truly Christian Church. Neither was it introduced by *Innocentius* the third, but is of far more ancient date, and was derived even from the times of the Apostles themselves.

First, it is well known that the *Greek* and *Latine* Churches, or the Eastern or Western were the *membra dividenda* of the whole Church; and that the christening of infants was approved of and practised by the *Greek* Church, is evident by the testimonies of *Gregorie Nazianzen*, *orat. 40. in bap.* *Origen hom. 8. upon Leviticus*, and 14 of *Luke*: and that it was likewise approved and practised in the *Latine* Church, is clearly collected from *Ambrose, lib. de Abrahamo Patriarcha*, *Jeron. cont. Pelag. l. 3.* *Augustin. l. 10. de Gen. ad lit. c. 23.* *Cyp. ep. 59. ad Fidum.* Now if the *Greek* and *Latine* Churches were Antichristian; where were there any Christians in the world?

Secondly, Pope *Innocentius* the third, as it is well known to all the learned, lived in the twelfth age of the Church, and flourished about the year 1215. in which year he called the great Councell at *Lateran*. Before him *Gregorie* the great (whom *M. Cornwell* him-

self.

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self alledgeth, page 11. out of M. Fox in his book of *Martyrs*) about the year of our Lord 599. above six hundred years before *Innocentius* the third resolved *Austine* the Monk, that in case of necessitie Infants might be baptized as soon as they were born: and two hundred yeares before *Gregorie*, S. *Austine* wrote a Treatise *de baptismo parvulorum*, and for the lawfulnessse thereof, in his 28. Epistle, and in his third book *de pec. mer. & remis.* and by occasion elsewhere also alledgeth a testimonie out of S. *Cyprian* to that purpose, who wrote in the year of our Lord 250. nay, which is most considerable, *Origen* in his Comment upon the Epistle to the *Romans*, c. 6. l. 5. (quoted by M. *Cornwell* himself, p. 10.) affirmeth in expresse tearms, that the Church from the Apostles received a tradition to baptize children: whence I thus frame my argument.

All Christians ought to hold the traditions which have been taught them by the Apostles, either by Word or Epistle, 2 *Thess.* 2. 15.

But the baptizing of children is a tradition received from the Apostles, as *Origen* affirmeth, *loc. sup. cit.* & *Augustin.* l. 10. *de Gen. ad lit.* c. 23. & *de bapt. cont. Donatist.* l. 4.

Ergo, the baptizing of children ought to be retained in the Christian Church.

Thus M. *Cornwell* hath spun a fair thred, of which a strong cord may be made to strangle his own assertion.

Yea, but M. *Cornwell* chargeth all Ministers deeply to answer this his negative demcnstration, saying, “ O that the learned
“ *English* Ministerie would informe me, lest my blood, like *Abels*,
“ crie aloud from heaven for vengeance, for not satisfying a troubled conscience: how shall I admit or consent to the admittance
“ of the Infant of a beleever to be made a visible member of a
“ particular Congregation of Christs body, and baptized, before
“ it be able to make confession of its faith and repentance, lest I
“ consent to separate what God hath joyned together?

“ That which God hath joyned together, no man ought to
“ separate.

“ But Faith and Baptisme God hath joyned together,
“ *Mar.*

" Mar. 16. 16. Acts 8. 37, 38. & 16. 33, 34. Gal. 3. 27.

" Ephes. 4. 5.

" Ergo, Faith and Baptisme no man ought to separate.

A N S W E R.

This argument is so far from a demonstration, that it is no more much as a topicall syllogism, but meerly sophisticall; therein any who hath ever saluted the Universitie, and hath been initiated in Logick, may observe a double fallacie.

The first is, *fallacia homonymia*, in the premises.

The second is, *ignoratio elenchi*, in the conclusion.

First, the *homonymia* or ambiguitie is in the tearm (*joynd together*;) for the meaning may be either that faith and baptism are *joynd together in precepto*, in Christs precept, & that no man denieth: all that are commanded to be baptized, are required to beleieve; and all that beleieve, to be baptized: or *joynd together in subiecto*, that is to say, all who are baptized have true faith, and that none have true faith but such as are baptized; in this sense it is apparently false, and none of the texts alledged prove it, for the thiete on the crosse had faith, yet not the baptism we speak of; as also the * Em- * *Valentinian*, perour whom S. *Ambrose* so highly extolleth in his funerall, and many thousands besides; again, *Julian* the Apostata, and all others, who after they came to years renounced their baptism and Christian profession had baptism, yet no true faith; which, as M. *Cornwell* himself will confesse, cannot be lost totally or finally.

Secondly, in the former syllogism there is *ignoratio elenchi*; he concludes not the point in question, they who most stand for the baptizing of children will not have faith and baptism severed: for they baptize children into their fathers faith, and *In the name of the Father, Sonne, and holy Ghost*, and take sureties that when they come to years of discretion they shall make good the profession of the Christian faith which was made by others at the font in their name, and for them: nay, so farre are they from excluding faith from infants that are baptized, that they beleeve that all the children of the faithfull, who are comprised in the covenant with their fathers and are ordained to eternall life, at the very time of their baptism receive some hidden grace of the Spirit and the seeds of faith and holinesse, which afterwards bear fruit

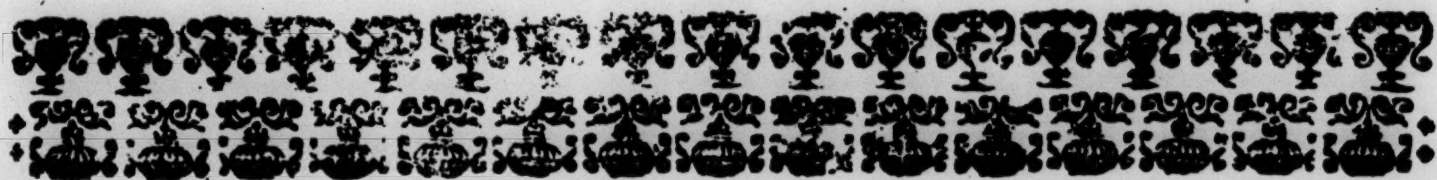
Ser. 4.

Ser. 5.

fruit in some sooner, in some later. Neither is this any paradox or new opinion: for S. Jerome *advers. Lucifer.* and *Austin. ep. 57. ad Dard.* and *Zanchius de tribus Elohim*, affirm, "That the holy Spirit moveth upon the waters of Baptism, and, that as the Spirit in *Genesis* 1. 2. rested upon the waters, *incubabat aquis*, that he might cherish and prepare them for the producing of living creatures, so the holy Ghost resteth upon the waters of Baptism, and sits as it were abroad upon them, and blesseth them, and thereby doth cherish the regenerate and animate the elect. S. Leo speaketh most elegantly and fully to this point in his Sermons on the birth of Christ, *omni renascenti aqua baptismatis instar est uteri virginalis, eodem sancto Spiritu replente fontem qui replevit & virginem; & peccatum quod ibi evacnavit sacra conceptio, hac mystica tollit ablutio.* And ser. 5. *factus est homo nostri generis ut nos divine nature possimus esse consortes: originem quam sumpsit in utero virginis, posuit in fonte baptismatis: dedit aqua quod dedit matri: obumbratio Spiritus quae fecit ut Maria pareret salvatorem, facit ut regeneret unda credentem.*" To every regenerate Christian the water of Baptism is in stead of the Virgins womb, the same Spirit replenishing the font which filled the Virgin; and the sin which there his holy conception prevented or evacuated, here the mysticall ablution takes away. And again, Christ was made a man of our nature, that we might be made partakers of his divine nature; the birth or originall which he took in the Virgins womb he hath put in the font of Baptism; he hath given that to the water which he gave to his mother; by the like over-shadowing of the Spirit the water regenerates a beleever, whereby Mary brought forth a Saviour.

As for the rest of his arguments, they are like rotten wyer, they will not endure the streining, and they are already broken in pieces by another. See the declaration against the *Anabaptists* printed at London for R. W. 1644.

A



A Confutation of A. R. his TRACTATE,

Intituled,

The Vantie of Childrens Baptism.

THe presse now adayes is like *Africa, semper aliquid apportat* Eras. Adag. *novi monstri*, it brings forth every day some new monlter ; among which one of the most ugly and unshapen is a Treatise printed by A. R. of *The vantie of childish baptisme: quis furor O crues! quae tanta licentia prae!* O the impietie of the men of these times, the more to be condemned by all after-ages, by how much they condemn the pietie and devotion of the former! An ordinance of God, and most holy Sacrament instituted by Christ, and from the dayes of the Apostles even to this present age administered by the whole Church to the children of beleivers is tearmed by the *vain* author of this Treatise, upon weak and *childish* reasons, vain and *childish*. Is every action childish whereof children are the subject? Then was circumcision childish, and the protection of Ange's is childish, and the imposition of hands, and benediction of our blessed Saviour (I tremble to speak it in the language of this black-mouthed Treatiser) will be concluded to be vain and childish. For the Sacrament of Circumcision by Gods commandment was administered to children, the Angels of heaven are childrens guardians, and our Redeemer himself took *children in his arms, laid his hands upon them, & blessed them*. And if he commanded children to be brought unto him, shall not we bring them to the Church? If he imbraced them, shall not we receive them into his familie? If he *laid his hands on them*, shall not we wash them in his sacred font? If he *blessed them*, shall not we pray for them? and after a religious manner consecrate them unto him, and make them free of the City of God according to *Abrahams* copie, *I will be thy God, and the God of thy seed? Herod the Ascalonite, and Richard the third, K. of England, were branded with a note of infamy and barbarous cureltie to all ages; the one for stifling the young*

Mat. 18. 10.

Mar. 7. 10.

Gen. 17. 7.

princes of the blood and heirs of the crown of *England*, the other for massacring the infants in *Bethlehem* and the confines thereof; yet those bloody tyrants deprived those sweet babes only of their temporall life: of how much *deeper dye* is their sinne, who by their foul-murthering doctrine and practice endeavour to deprive the heirs apparent, not of an earthly, but a celestiall crown, and all the children of the faithfull thoro.vout the whole Christian world of the ordinary meanes of eternall life? Whatsoever fair *varnish* hath been of late put upon this Heresie, it seemed so horrid and abominable in the eyes of our predecessors and other reformed Churches, that they inflicted the severest punishments upon the obstinate maintainers thereof that they could devise.

* *Gastius de Anabaptis. ex-ord. l. 1. 8. Post decimam collationem decrevit Senatus: Tullius aquis mergere eum qui merferit baptismo eum qui prius emerferat. Gast. p. 78 l. 1. Vno die multi ob Catabaptismum submersi sunt; suisque enim ita ligati erant, ut alter alterum post se traheret, donec omnes precipites ruerent suffocarenturque.* * *Gast. p. 110. Domini in Ropolz steino decreverunt Anabaptistas cauterio notari, stigmataque dominorum in quorum terra peccassent bene expressa gerere.*

At *Zurick*, after many disputations between * *Zwinglius* and the *Anabaptists*, the Senate made an Act, that if any presumed to re-baptize those that were baptized before, they should be drowned.

At *Vienna*, many * *Anabaptists* were so tyed together in chains, that one drew the other after him into the river, wherein they were all suffocated. *Vide supra p. 55.*

Here you may see the hand of God in punishing these sectaries some way answerable to their sin according to the observation of the wise man * *quo quis peccat eo puniatur*, they who drew others into the whirl-pool of error, by constraint draw one another into the river to be drowned; and they who profaned baptisme by a second dipping, rue it by a third immersion. But the punishment of these *Catabaptists* we leave to them that have the legislative power in their hands, who, though by present connivence they may seem to give them *line*: yet, no doubt, it is that they may more entangle themselves and more easily be caught. For my part, I seek not the *confession* of their persons, but the *confutation* of their errors, two whereof *A. R.* undertaketh strenuously to defend.

The first is the necessitie of dipping in Baptisme: dipping (saith he) in his title-page is baptizing; and baptizing dipping: and p. 8. the institution of Christ requireth that the whole man be dipped all over in water. This he endeavourerh to prove out of *Mark* 1. 8. & *Joh. 1. 26.*

Joh. 1.26. and Plutarch l. de superstitione, βαπτιστον ειναι το ειναι, and Act. 11.16.c.8.38.39. Philip and the Eunuch went down both into the water. and Mat. 3.16. Christ went with John into the water, p. 11. and Col. 2.12. buried with him in baptisme, and Rom. 6. 4, 5. were buried with him by baptisme. into his death. Now let any man (saith he) that is not quite fallen out of his reason judge whether washing or sprinkling the face with water, or dipping the whole man into water, doth answer all these texts of Scripture.

I answer, this is a weak and childish fallacie. For, *ex particulari non est syllogizari*, no man in his right wits will conclude a generall from a particular, as he doth here. Some men that were baptized went into the river, therefore all that are baptized must do so! The word *baptizo* sometimes signifieth to dip, therefore it alwaies signifieth so! Although in the places alledged the preposition *en* signifieth not *in*, but *with*; as the words immediately following, *en uero uale baptizo. azip* make it plain, and therefore both the Geneva and the last translation render the words, not, *I have baptized you in water*, but *he will baptize you in the holy Ghost*; but, *I have baptized you with water*, and *he will baptize you with the holy Ghost*. And in the. 19 of the Revel. 21. vers. it is in the originall *απικλινθησαν εν τη πομπη*, that is, word for word, they were slain in the sword; yet must it be translated, they were *slain with the sword*, not *in the sword*. Notwithstanding I grant that Christ and the Eunuch were baptized in the river, and that such baptisme of men, especially in the hotter climates, hath been, is, and may lawfully be used: yet there is no proof at all of dipping or plunging, but only washing in the river. But the question is, whether no other baptizing is lawfull; or whether dipping in rivers be so necessary to baptism, that none are accounted baptized but those whose are dipt after such a manner; this we say is false, neither doe any of the texts alledged prove it. It is true, dipping is a kind of baptizing, but all baptizing is not dipping. The Apostles were *baptized with fire*, yet were they not dipt into it: tables and beds are said in the originall to be *baptized*; that is, washed, yet not dipt. The *Israelites* in the wilderness were *baptized with the cloud*, yet not dipt into it: the children of *Zebedee* were to be *baptized with the baptism of blood* wherewith our *Saviour* was baptized, yet neither he nor they were dipt into blood. Lastly, all the fathers speak of the baptisme of tears wherewith all penitents are washed, yet there is no dipping in such a baptisme.

Mat. 3.11.

Act. 1.5.

Act. 2.2.

Mat. 7.4.

1 Cor. 10.2.

Mar. 10.38.

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As for the representation of the death and resurrection, that is not properly the inward grace signified by Baptisme, but the washing the soul in the laver of regeneration & cleansing us from our sins. However, in the manner of Baptisme, as it is administred in the Church of *England*, there is a resemblance of death and the resurrection. For, though the child be not alwayes dipped into the water (as the rubrick prescribeth, save only in case of necessitie) which would be dangerous in cold weather, especially if the child be weak and sickly: yet the Minister dippeth his hand into the water, and plucketh it out when he baptizeth the infant.

The second error of the *Anabaptists*, which *A. R.* strenuously propugneth, is their decrying down *pædo-baptisme* and withholding Christs lambs from being bathed in the sacred Font. This foul error, or rather Heresie (for it is condemned for such both by the primitive and the reformed Churches) he endeavoureth to blanch in part, if not to quite clear from all asperion, and justifie by four arguments, which I will propound in his own words, that he may not say, *I shoot his arrows without their heads*: the first I find p. 47.

PART I.

“The administration of baptisme, which hath no expresse command in Scripture, & which overthrowes or prevents the administration of baptisme, which is expressely commanded in Scripture, is a meer device of mans brain, and no baptism of Christ.

“But the administration of baptisme upon infants hath no expresse command in Scripture, and it overthrowes or prevents the administration of baptisme upon disciples (or beleivers) which is expressely commanded in Scripture, *Mat. 28. 19. Mark. 16. 16. Joh. 4. 1. 2. Act. 2. 38. and 8. 37.*

“Therefore the administration of baptisme upon infants is a meer device of mans brain, and no baptisme of Christ.

This argument stands as it were upon two legs, and both of them are lame; the one is that nothing may be done in the worship of God without expresse command in Scripture. This is an ignorant and erroneous assertion. For first, there is no expresse precept in Scripture for beleiving and acknowledging in *terminis* three Persons in the unitie of the deity; & yet *Athanasius* saith in his *Creed*, that whosoever beleeveth not, and worshippeth not the *Trinitie in unitie, and unitie in Trinitie, shall perish everlastingly*. Secondly,

ly there is no expresse command in Scripture to confesse the holy Ghost to proceed from the Father and the Son, *tanquam distinctis personis*: yet it is not only an article of religion in the church of England but also set down in the confession of the *Anabaptists* lately printed. Thirdly there is no expresse precept for the abrogating of the Jewish sabbath, and religious observing the Christian: yet no *Anabaptists* hold themselves bound to keep holy the Saturday or Jewish sabbath: neither have they yet (to my knowledge) op- pugged the observation of the Lords day. Fourthly, there is no expresse precept in Scripture for womens receiving the Sacrament of the Lords Supper. For though the word *ἀρτοσ* used by the A-
postle; *Let a man examine himselfe, and so let him eat of this bread and drink of this cup,*) is a common name to both sexes: yet the Apostle useth the masculine article, *ὁ*, not *ἡ*, and *ἐσθιέτω*, not *ἐσθιτω*, and so there is no expresse command but for men; yet no sectaries upon record, no not the *Anabaptists* themselves exclude women from the holy Communion. Fifthly, there is no expresse precept for re-baptizing those who in their infancie were baptized by a lawfull minister, according to the form prescribed by our Sa-
viour, *in the name of the Father, and of the Son, and of the holy Ghost*; nay rather there is an expresse prohibition in the words of the A-
postle, *one faith, one baptism*; and in that clause of the *Nicen Creed*, *I beleieve one baptism for the remission of sins*: yet re-baptizing is a prime article of the faith of this sect, from whence they take their very name of *Anabaptists*, that is, re-baptizers. If *A. R.* here will stretch expresse precept to any thing that is commanded in Scrip-
ture, either immediatly or mediately, either in particular or in ge-
nerall, either in plain or direct tearms, or in the true sense of the text: so, I grant, all the four former orthodox tenets may be pro-
ved by Scripture. And so also I have before proved the lawfulnessse of baptizing children, though there be no expresse Scripture for it
in terminis.

1 Cor. 11. 28.

Ephes. 4. 5.

The other leg also upon which his argument standeth is as lame as the former. For the baptisme of infants no way over-throws or prevents the baptizing of any disciples or beleevers instructed in the mysteries of salvation, of whom the texts alledged are meant; but the re-baptizing of such who were before baptized in their in-
fancie (which re-baptizing is nowhere commanded in Scripture:) and as, if all nations were converted to the Christian faith, there
needed

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needed no more conversion, so, if all were admitted to the church by baptisme in their infancie, they should need no other admision by re-baptizing of them; but there will be alwayes some to be converted till the fulnesse of the *Jews* and *Gentiles* also is come in, and till then there will be use of that precept of our Saviour *Mat. 28. Go teach all nations, baptizing them.* The second Argument of his against *pado-baptisme*.

PART 2.

The second I find *p. 20.* If they ground the baptizing children from the institution of circumcision, then they ought to observe it in every thing, and baptize males onely, and that precisely on the eighth day.

ANSWER.

This argument is fallacious and childish; called in the schools *fallacia accidentis*, as when a Sophister argueth on this wise, *if thou didst eat that which thou boughtest in the market, thou didst eat raw flesh; but thou confessest thou didst eat what thou boughtest, therefore by thine own confession thou didst eat raw flesh.* The argument is captious & fallacious, wherein the Sophister subtilly argueth from the subject to the accident, from the substance to the circumstance; it is true, he ate what he bought in substance or kind, were it flesh or fish; but not in what quality or condition he bought it, for he bought it raw, he ate it rost or boyld: in like manner *M. Bradbourn* fallaciously argued before the high Commission for the observation of the Saturday or *Jewish* sabbath. What the *Jews* were commanded in the fourth commandment that we Christians are bound to perform. But the *Jews* were commanded to keep holy the fourth day from the Creation; therefore we Christians are bound to keep that day. In this syllogism, as in the former, there is *fallacia accidentis*. For the Sophister (as I noted before) argueth from the substance to the circumstance, from the same day *specie*, to the same day *numero* in the week. It is true, we Christians are bound by virtue of that command to appoint a certain day for the publike service of God and no lesse then one in seven, or a seventh day every week, yet are we not bound precisely to keep that seventh day *viz.* from the Creation which they did. The *Quartodecimani* used a like Sophisme; if our Easter succeed the Jewish passe-over, then we ought to keep the fourteenth day precisely as the *Jews* do. But our Christian Easter doth succeed the Jewish passe-over, therefore
Christians

Christians ought to keep their feast of Easter precisely on the fourteenth day of the moneth, whether it fell on the first day of the week or not. In like manner *A. R.* argueth, *If Baptisme succeed Circumcision, then all children ought to be baptized on the eighth day:* this will not follow, no more then that children ought to be baptized in the same part where they were circumcised. The answer is very easie: the one Sacrament is to succeed the other in substance, but not in each circumstance; their Circumcision was expressly confined to the males and to the eighth day, so is not Baptism. Only it will follow, that because Circumcision was administered to the Infant as soon as it was capable thereof, or could receive the Sacrament without danger; therefore children ought to be baptized as soon as conveniently they may. And this is agreeable to the resolution of *S. Cypr.* 1400. years ago in his *Epistle to Fidus*, and of a Councell held at *Africk* in his daies.

“ The third argument I find p. 25. None may be warrantably
 “ baptized untill they doe manifest and declare their faith by pro-
 “ fession thereof; this is apparent by the doctrine and practice,
 “ First of *John, Mat. 3. 6. 89. Mar. 1. 4.* Secondly, of Christ and
 “ his Apostles *Joh. 3. 22.* compared with the *4. 1. 2. Act. 2. 20.*
 “ *41. and 8. 36. 37.* and thirdly by the tenor of the commission,
 “ *Mat. 28. 29. Mar. 16. 15. 16.*

A N S W E R.

Though the sinewes of this Argument have been cut before, and the texts alledged answered, yet for the further satisfaction of the Reader, I further adde.

First, that none are required to manifest and declare their faith before baptism, but such who have been taught and have use both of reason and speech. For the rule of the schools, *nemo tenetur ad impossibile*, holdeth in all sacramentall acts as well as others: neither can they hence infer, that children therefore ought not to be baptized, because they can make no declaration of their faith; no more then it will follow, that children ought not to eat because they cannot labour for their living. For though the Apostles rule be generall, *Let him not eat that will not labour:* yet all agree, it must be understood of such as are able to labour; so likewise all the texts of scripture which require confession of faith must be understood of such

such who have the use of reason, and of the tongue wherewith they may confesse.

Secondly, children make profession of their faith and repentance both at their baptisme by their sureties, and, if they live to yeers of discretion, in their own persons.

PART 2.

“ The last argument I finde p. 30. The administration of baptisme which overthrowes the very nature of the Covenant of grace, and the whole Gospell of Christ, is Antichristian and abominable. But the administration of Baptisme upon Infants doth so, because it stands upon the ground and interest which they have in the covenant (by natural generation only, or by the meer profession of faith in the parents or sureties) without faith in their owne persons, whereby faith is made void, and the promise (which is the Gospell and object of faith) is also made of none effect, and so the preaching thereof becomes uselesse and vaine also, *Rom. 4. 14.*

“ Therefore the administration of Baptisme upon infants is Antichristian and abominable.

ANSWER.

Here is thunder without lightning, thundering in the conclusion: the baptism of infants is anti-christian & abominable: but no lightning in the premises, no proof at all that the christning children overthroweth the nature of the covenant of grace, & the whole gospell of Christ. For that which is built upon the covenant of grace, to wit, *I will be thy God, and the God of thy seed*, and is nothing else but the setting to the seal of the Covenant of grace upon pre-supposition of faith present or future in the person of him that is baptized, can be no overthrowing of that Covenant but a confirmation, and establishing it rather. If we taught that children were heirs of the covenant by the law, then, as the Apostle teacheth us, *we should make faith void, and the promise of none effect.* But now, sith we teach, that *Abraham* the father of the faithfull, and all his seed are heirs of the kingdom of heaven, not through the law, but through the righteousness of faith, we confirm the Covenant of faith, and in the christening of children accomplish the promise *Act. 2. 39. The promise is to you and to your children, and to those that*
are

are afar off and to as many as the Lord shall call by the ministerie of the Gospell into his Church. Yea, (but saith he) the administration of baptisme upon infants stands upon the ground and interest which they have in the covenant by naturall generation only, or by the meer profession of faith in their parents, and sureties without faith in their persons. This is a false charge, we teach no such thing, but that children have interest in the covenant by vertue of Gods promise above mentioned, and not without faith in their own persons as [without] may signifie the exclusion of faith, though without actual profession of faith in their own persons, which at the present they cannot do, but as soon as they come to the use of reason and years of discretion they actually do it, and thereby make the promise made for them by their sureties effectual.

Thus have I crushed this adder: yet because after the manner of serpents *capite eliso cauda minatur*, though the head be bruised he wags still his tail, and in the end of his Tractate thrusts out his sting to wound their reputation who had any dealing with him and other Sectaries in this argument: I hold it fit to spend a twig or two more upon him, till he be quite dead.

First, when the advocates for *pædo-baptisme* argue thus out of the tenth of *Marke* 13. 14. "None of those whom Christ bids to come unto him, as to whom belongeth the kingdom of God, may or ought to be debarred from the entrance into it by Baptisme. But children of beleeving parents, who tender them to Christ, are bid to come unto him, and to them belongeth the kingdom of God: *Ergo*, the children of beleeving parents ought not to be debarred from the entrance of the kingdom of God by baptisme.

This schismaticall *Anabaptist* endeavourerh to dull the edge of the argument by this answer.

ANABAPT. ANSWER.

That though Christ took these children into his arms, yet he christened them not; neither doth he say, that to them, but to such belongeth the kingdom of God, that is, innocent, meek, and humble men, in these vertues resembling children.

But the edge of the argument may be sharpened by this reply.

R E P L Y.

John. 4. 2.

First, Christ christened none, neither men nor children, as Saint John teacheth us, but his disciples only. If therefore an argument drawn from his example negatively were of any force, it would conclude as well against baptizing men in riper years as children: for certain it is, Christ baptized neither the one nor the other.

Secondly, these children were not brought to Christ that he should baptize them, but that he should touch them, and that he did; for he layd his hands upon them, and blessed them, and his blessing them was as effectually to their salvation as if he had christened them: for Christs grace dependeth not upon the vertue of the Sacrament, but contrarily, the vertue of the Sacrament upon his grace.

Thirdly, when Christ said *to such belongeth the kingdom of God*, he necessarily included children, whom he propounds as patterns to men; and his meaning is, *to children, and to such as are so qualified as children, belongeth the kingdom of God*. If he meant otherwise, his reason had been of no force. *suffer little children to come unto me, and forbid them not*, because to men in riper years (that are humble and innocent like infants) *belongeth the kingdom of God*. What is the innocencie or humilitie of men in riper years that can make profession of their faith to children? Or what are they advantaged thereby, that for this qualification in them infants and sucklings should be brought to Christ? The coherent sense therefore must needs be this, *bring little children to me; for to them, and such as are like them, belongeth the kingdom of God*.

Mat. 18. 10.

Fourthly, they who have their agents in heaven certainly belong to that kingdom; but the children of the elect have their agents in heaven: for Christ saith, *their Angels continually behold the face of my Father which is in heaven*. The children of the godly must either belong to the kingdom of God, or the kingdom of Satan; and when they dye, either goe to life eternall, or into everlasting torments: there is no third place after this life; either to heaven they must, or hell: if to heaven, as belonging to the kingdom of God, why is the gate of entrance into it lockt up against them here? if to hell, then all the children of the faithfull that die before they

they can make actuall profession of their faith, even those sweet babes which suffered in Christs quarrell, and were butchered by *Herod*, whose feast the Church hath celebrated for 1300 years at least, are to be deemed in the state of damnation, which is a most uncharitable and damnable opinion. See more of this argument and the vindication thereof.

Secondly, whereas they who stand for the baptizing of children, *Supra artic. 2.
arg. 7.* plead for them after this manner; “*Omnes fœderati signandi*, All that are comprised within the Covenant have a right to the seal thereof: but the children of beleivers are comprised within the Covenant, both as it was first drawn, *Gen. 17. 7.* and after exemplified, *Esay 59. 21.* and *Act. 2. 39.* Therefore the children of the faithfull have a right to the seal, to wit, baptism.

This refractorie *Separatist* endeavours to wring this weapon out of our hands by a double answer.

A N S W E R.

“First, that by seed in those promises is meant the posteritie of the faithfull, not sucklings or infants.

“Secondly, that the promise spoken of in the *Acts* is not of admission into the Church, or remission of sins by baptism, but of extraordinary gifts there mentioned; namely, the gift of healing, and of tongues, and revelations both by visions and dreams.

But they may take fast hold of this weapon by this reply.

R E P L Y.

First, that the word used in the *Acts*, *τεκνα*, signifieth off-spring or those that are begotten of us, and is as applicable to children as to men in years.

Secondly, in the word, *seed*, used in *Genesis* and *Esay*, children are necessarily implied: not only because all the posteritie of the faithfull that live to riper years were children, but because millions of them dye in their infancie before they come to mans estate; and dare any exclude them all out of the covenant?

Thirdly, by seed in *Genesis* it may be demonstrated that infants & sucklings were necessarily understood as wel as men in riper years;

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for infants by Gods command received the seal of the covenant, to wit circumcision; and the children of the faithfull under the Gospell are as capable of baptisme, as the children of the *Jews* were under the law of circumcision: neither did Christ by his comming contract the bounds of the church, but very much enlarged them.

Fourthly, though in the second of the *Acts* there is mention made of the extrarodinarie gifts of the Spirit, *v. 4. 17.* Yet the promise we insist upon, *v. 39.* is not meant of those extrarodinarie gifts; for, not all the seed of *Abraham*, much lesse all that were called of the *Gentiles*, received those extrarodinarie gifts, but very few in comparison, and that in the plantation of the Gospell; and for a few years or at most ages after, whereas the promise which the prophet here speaketh of was to be accomplished to all. *To you* (saith *S. Peter*) *is the promise made, and to your children, & to all that are a far off, even as many as the Lord our God shall call:* but all that God called to the knowledge of the Gospell could not speak with strange tongues, nor miraculously cure diseases, neither had they the gift of prophesie; what then? Was the promise there spoken of made to the *Jews* and their children, and all the *Gentiles* whom God had vouchsafed to call? namely, the promise of salvation. *v. 21. Whosoever shall upon the name of the Lord, shall be saved? and the gift of repentance, and remission of sins by baptisme mentioned v. 38. Repent and be baptized every one of you in the name of the Lord Iesus, for remission of sins?*

Thirdly, whereas they who are wel-affected to childrens baptisme draw an evidence thereof even from the cloud mentioned *1 Cor. 10. 2.* after this manner:

“ This truth answereth the type: but children were baptized in the type when they were baptized in the cloud and in the sea, as *Israel* passed out of *Egypt* into the wilderness.

“ *Ergo*, children ought now to be baptized in the truth.

This sworn enemy of childrens Christendom goeth about to blot and deface this evidence by scribbling upon it, “ that the baptizing in the sea, and the cloud the Apostle speaketh of, was an allegorie and an allusion, not any type or figure from whence any substantiall argument might be drawn for childrens baptisme.

But

But if we scrape away his scribbling, we read a clear evidence for the lawfulness of childrens Baptisme.

R E P L Y.

For first it is confessed on all hands, and may be collected from the sacred Storie, that the *Israelites* took all their children with them out of *Ægypt*, and that they together with their parents passed through the red sea, (which was an embleme of Christs blood, in which the spirituall *Pharaoh* and all our ghostly enemies are destroyed) and that they were washed and sprinkled as well as their parents with the water of the sea, and that which dropt from the cloud: and *S. Paul* addeth, v. 6. that all those things were types, ταῦτα τύποι ὧν ἡ ἐλευθερία, and that as the Apostle saith, *They and we ate the same spirituall bread*, v. 4. and drank of the same spirituall rock, and the rock was Christ: so he might have said, that they were all baptized in the water of the cloud, and in the sea, and that water spiritually was Christs blood; for so the ancient Fathers teach us to speak. * *S. Hilarie* in *Psal.* 67. *They were all under the cloud, and were drenched with Christ, the rock giving them water.* * And *Leo*, likewise the Sacraments were altered according to the diversitie of the times, but the faith whereby we live in all ages was ever one. * And *S. Austine* yet more fully, these things were Sacraments in outward tokens diverse, but in the things tokened all one with ours. And the Sacraments of the old law were promises of such things as should afterward be accomplished: our Sacraments of the new law are tokens that the same promises already are accomplished.

* *Omnes sub
eube fuerunt
Christo;
aquam petra
præbente, po-
tati sunt.*

* *Leo de nat.
Dom. serm. 3.
Mysteria pro-
temporum ra-
tione variata
sunt, cum fi-
des qua vivi-
mus nulla fue-
rit ætate di-
versa.*

* *Aug in Joh.
tract 26. Sa-
cramenta illa
fuerunt in sig-
nis diversa, in
rebus quæ sig-
nificabantur
paria.*

Aug. con. Faust. l. 19. c. 14. Illa fuerunt promissiones rerum complendarum, hæc sunt indicia completarum.

Fourthly, among many other arguments brought for the justification of the practice of the christian church in the baptizing infants, that passage of the Apostle *1 Cor.* 7. 14. is much insisted upon, (For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by her husband; else were your children unclean, but now are they holy) and that for very good reason. For the Apostles argument concludes that some holiness redounds to the children by the unbelieving wives cohabitation with her husband, being

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being a beleever; or of the unbeleeving husband with a wife that is a Christian. Now the question is, whether inward *holinesse* or outward, that which some call *federall holinesse*: the Apostle cannot mean inward holinesse; for the beleeve of the father or mother cannot infuse or produce such holinesse in the infant: and if the Apostle speaks of this outward or federall holinesse, and his meaning is; that the unbelieving wife is so far sanctified to her husband, as to bring forth a holy seed to him, that is, children belonging to the common-wealth of *Israel*, and having a title to the Covenant of grace; then undoubtedly the children of believers ought to receive the seal of that Covenant, to wit, Baptisme.

To avoid this inference, and defeat the whole argument, this *Anabaptist*, with his fellow *Barber*, coyneth a new holinesse never heard of in Scripture, and withall corrupteth the Apostles text with this absurd glosse.

A N S W E R.

“ Because the unbelieving wife is sanctified to her beleeving husband, therefore her children are holy, that is, lawfully begotten, not spurious, not bastards.

R E P L Y.

A bastard exposition, repugnant both to the text and the scope of the Apostle, as I have declared before in part *Article 2. Argument 8.* whereunto may be added these important considerations.

First, holinesse in Scripture is no where taken for legitimation: they may be holy whose birth was yet not legitimate, and their birth legitimate who are far from holinesse.

Bastardie, though it be a fruit of uncleannesse in the parents, and a blemish to their children in their reputation, yet it maketh not them unclean, nor federally unholy: that is, such as belong not to the Covenant of God, for *Pharez*, *Zarah*, *Jephthah*, and other base-born among the *Jews* were circumcised, and reckoned among the people of God.

Secondly, if the Apostle meant no more by holinesse but legitimation, he had no way resolved the *Corinthians* scruple, which was, whether according to the law of God, and the example of the *Israelites* in the dayes of *Ezra*, they were not to put away their
unbeleeving

unbelieving wives and children: the Apostle answereth no, because their children begotten and born by them should be no bastards, as they expound the word holy. This answer could give them no satisfaction at all, for the children that were born or begotten by the *Jews*, who had married strange wives in the days of *Ezra* were not bastards, being born in wedlock, yet they were commanded to put them away and their mothers.

Such marriages were then forbidden; yet were they marriages, and not nullities.

Thirdly, that cannot be the meaning of the Apostle which implies untruth, for the Apostle wrote inspired by the Spirit of truth; but it is not true, that all those children are unclean, that is, as they interpret, bastards, that come of unbelieving parents: for though either or both the parents were infidels, yet if the children were begotten and born in lawfull wedlock, they were no bastards; and no man doubteth but there may be lawfull wedlock between infidels. For marriage is *de jure natura*, & adultery among the heathen was a crime; but if the heathen marriages were no marriages, then there could be no adulterie among them, for adulterie is the defiling of the marriage-bed.

Lastly, the main scope of the Apostle in this place was to persuade the beleivers among the *Corinthians* to cohabit with their wives that were willing to live with them, though they were yet unbelievers: not only because they might conceive good hope of their conversion by their loving and Christian conversation with them, but because thereby their children should acquire some holinesse. But if the children of beleiving parents should not be admitted to the communion of Saints, and congregation of the faithfull by baptisme, their children should gain nothing by their fathers or mothers faith, but rather lose. For if they remained still in their Judaism, not beleiving in Christ: yet their children were to receive the outward seal of the covenant, to wit, circumcision, whereby they were reckoned among Gods people, and had such outward federall holinesse as that sacrament might give them. Sith therefore this glosse of the *Anabaptists* no way agreeth with the scope and intention of the Apostle, nor with the truth it self, it remaineth that we admit of that interpretation which the best of the ancient and latter Expositors give of the text; to wit, (the unbelieving husband is so farre sanctified by the faith of the wife, and the unbelieving wife by the faith of her husband) that their children thereby are entituled to the covenant of grace;

Set forms of prayer necessary in the Church.

and therefore the Ministers of God have a good ground and warrant to administer baptisme unto them, which is the seal of their entrance into that covenant.

ARTIC. III.

Concerning set forms of prayer.

ANABAPTIST.

NO set or stinted forms of prayer ought to be used in publike or private; but all that pray ought to pray by the spirit in a conceived form, variable according to severall occasions.

THE REFUTATION.

Though we condemn not all conceived, or *extempore* prayer, especially in private, when we lay open our wants to our Father in secret, and rip up our consciences before him: yet set or stinted forms of prayer in publike are not only warrantable by Gods Word, and very profitable, but in some case necessary.

ARGUMENT I.

What God appoynted in the old testament, as appertaining to his substantiall worship, it being no part of the abrogated rites of the ceremoniall law, may and ought to be observed by us under the Gospell.

But set forms of blessing, thanksgiving, and prayer, were appoynted by God in the old testament, and are no types and figures of Christ, nor parts of the ceremoniall law.

Ergo, they may and ought to be observed by us under the Gospell.

Of the *major* or first proposition there can be no doubt, for that cannot be evill whereof God is the author; and though the rites and ceremonies are different, yet the substance of Gods worship is the same both under the law and under the Gospell. The assumption or *minor* proposition is confirmed by the expresse letters of these texts, *Numb. 6. 23, 24, 25, 26. Speak unto Aaron and*

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and his sons, saying, *on this wise ye shall blesse the children of Israel; saying unto them, the Lord blesse thee, and keep thee, the Lord make his face shine upon thee, and be gracious unto thee, the Lord lift up his countenance upon thee, and give thee peace. And Deut. 26. 5. And thou shalt speak, and say before the Lord thy God, a Syrian readie to perish was my father, and he went down into Egypt, and sojourned there with a few, and became there a nation, great, mightie, and populous, &c. And Hosea 14. 2. Take with you words, and turn to the Lord, and say unto him, take away all iniquitie, and receive us graciously, so will we render the calves of our lips. And Joel 2. 17. Let the Priests, the ministers of Lord, weep between the porch and the Altar, and let them say, spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them, wherefore should they say among the people, where is their God?*

A N A B A P. A N S W E R.

The forms mentioned in holy Scripture were composed by those that were prophets, and immediately inspired by the holy Ghost, such are not the composers of our Liturgies; and therefore the argument wil not follow from the one to the other.

R E P L Y.

First, the question is not now, whether we ought to use no form but such as is immediately inspired by the holy Ghost, but whether set or stinted forms, either inspired or not inspired, may or ought to be used in the church: that they may, we prove by Gods own command, which must not be restrained to prayers immediately inspired, and dictated by the holy Ghost; for then none should pray but Prophets: and by that reason as none that are not immediately inspired might use set forms of prayers, so neither conceived or *ex tempore* prayers.

Secondly, though none now pray by immediate inspiration, yet we have now *the spirit of supplication*, and we pray by the assistance of the holy Spirit; and if our prayers in matter or form are agreeable to Gods word, they are acceptable unto him: and they cannot be unacceptable unto him *hec nomine*, for that they are delivered in set forms; because God himselfe was the first author of them, and hath left them in scripture for our direction and imitation.

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Thirdly, in our *Liturgies* a great part of the formes of prayer and thanksgiving used by us are formes composed by prophets immediately inspired by the holy Ghost, namely, the *Lords Prayer*, the *Psalmes of David*, the *Magnificat*, the *Benedictus*, *Nunc dimittis*; and the close of all our prayers, *The grace of our Lord Iesus Christ*, &c. Why then doe they not at the least joyn with us in rehearsing these set formes? If these may be rehearsed without quenching or restraining the Spirit, why may not others also framed according to these patterns?

ARGUMENT II.

“Whatsoever the prophets and saints of God practised in the substantiall worship of God under the law, may and ought to be a president for us.

But they used set or stinted formes of prayer and thanksgiving:

Ergo, their practice may and ought to be a president for us.

The *major* or first proposition needs no proof, because the substance of Gods worship is the same under the Law and under the Gospell, and what the prophets and holy men of old did or spake, they did or spake as they were moved by the holy Ghost, 2. *Pet.* 1. 21. The assumption or *minor* is abundantly proved by manifold allegations out of the old Testament, as namely, *Numb.* 10. 35. 36. *And it came to passe when the Arke set forwards, that Moses said, rise up, Lord, and let thine enemies be scattered, and let them that hate thee flee before thee; and when it rested, he said, Returne, O Lord, unto the many thousands of Israel: and 1 Chron.* 25. 6. 7. *All these were under the hands of their father for song in the house of the Lord, with Cymbals, Psalterie, and Harps for the service of the house of God, according to the Kings order to Asaph, Jeduthus, and Heman: so the number of them with their brethren that were instructed in the songs of the Lord was 288. And 2 Chro.* 29. 30. *Moreover, Hezekiah the king and the princes commanded the Levites to sing prayes to the Lord with the words of David and of Asa the Seer, and they sung prayes with gladnesse. The words of David are those which are extant in the book of Psalmes under the name of David; the words of Asa are comprehended in those Psalmes which bear this title, A Psalm of Asaph, as namely, Psal.* 73. 74, 75, 76, 77, 78, 79, 80, 81,

From the 1
Psal. to the
72. where we
read, the pray-
ers of David
the sonne of
Jesse are en-
ded, v. 20.

81, 82, 83. and Ezra 9. 5. 6. I fell upon my knees, and spread out my hands unto the Lord, my God, and said, O my God, I am ashamed and blush to lift up my face to thee, my God, for our iniquities are increased over our head, and our trespass is grown up into the heavens, &c. usque ad finem capitis. And Psal. 92. the title is, A Psalm or song for the Sabbath day: and Psal. 102. the title is, A prayer for the afflicted when he is overwhelmed and poureth out his complaint before the Lord. From Psalme 119. 10. 134. all the Psalmes are intituled Songs of degrees: there are fifteen in number, answerable to the fifteen steps between the peoples court and the priests; and they were so called, as the Jewish Rabbines observe, because these fifteen Psalms were sung in order as the priests went up those fifteen steps. Hereunto we may adde a passage out of the Samaritan Chronicle; *Postea mortuus est Adrianus, cujus Deus non misereatur &c. The high Priest living in that time in the yeare of the world 4713. by their accompt took away that most excellent book that was in their hands, even since the calm and peaceable times of the Israelites, which contained those songs and prayers which were used with their sacrifices, for before every of their severall sacrifices they had their several songs still used in those times of peace; all which accurately written were transmitted to the subsequent generations from the time of the Legat MOSES until this day by the ministerie of the high Priest. Long after Moses, in the dayes of Ezra, set forms of prayer were prescribed and used in the Synagogue of the Jews, whereof Maimonides yeelds this reason: *Ut preces indisertorum non minus perfectæ forent quam preces viri ut-cunque lingua disertæ. Vid. Selden Comment. in Eutyrium Patriarcham.**

See Thorndike of the service of God in religious assemblies, chap. 7.

ANABAPTIST ANSWER.

It cannot be denied that in the time of the old Testament set and stinted forms were used, but the case is different with us; for under the Gospell we have more light of knowledge and many speciall gifts of the Spirit which they had not: they were in their non-age, and as children used these forms like festræ's which they that can read perfectly cast away; or as those that learn to swim make use of bladders, which they put from under them after they can swim of themselves securely.

REPLY.

First though it must be confessed on all hands that we have under the Gospell more clear light of knowledge then the Jews

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under the Law : for as S. Ambrose saith excellently, *Umbra in lege, imago in evangelio, veritas in caelo*, and though we excell them in other gifts of the Spirit, yet they wanted not the the Spirit of supplication mentioned Zach. 12. 10. *I will poure upon the house of David and the inhabitants of Ierusalem the Spirit of grace and supplication* : it was not therefore for want of the Spirit that they used set forms.

Secondly, let it be noted, that *Moses* and *David*, and other prophets both prescribed and used set forms, who no doubt could and did pray by the Spirit in a more excellent manner then any nowadays can, yet they commended and used set forms.

Thirdly, if this had been an error in the *Jewish Liturgie*, or publique Service, that they used stinted forms, undoubtedly Christ or his Apostles would have somewhere reprov'd this, as they doe other errors that crept into the Church : but they are so farre from reprov'ing this practice, that they rather confirm and establish it, as you shall see in the next argument.

ARGUMENT III.

Whatsoever Christ commanded, and the Apostles practised, ought to be retained among Christians.

But we have Christs command and the Apostles practice for set and stinted forms of prayer.

Ergo, they ought to be retained in the Christian church.

Of the *major* or first proposition it is impietie to doubt ; for there was a Voyce heard from heaven, saying, *heare him*: he cannot mis-lead us, for he his *the Way*; nor deceive us, for he is *the Truth*: and if *Pythagoras's* schollars bare a reverent respect to their master, that his *avrois eon*, *ipse dixit* sealed up their lips, and stopt their mouths from contradicting what his bare word had ratified; how much more reverence owe we to the words of our Lord and Master, who hath not only the words of eternall life, but is himself the word of God, or rather God the word? The assumption is proved out of *Math. 6. 9. After this manner therefore pray ye, Luke 11. 2. When ye pray, say, &c. Luke 15. 18. 19. I will rise and goe to my father, and say, Father, I have sinned against heaven and in thy sight, & am no more worthy to be called thy Sonne. Math. 26. 39. O my father, if it*

Joh. 6. 68.

it be possible, let this cup passe from me: and v. 44. and he left them and went away again, and prayed the third time, saying the same words. And Jo. 17. 11. 21. that they all may be one as thou father art in me, and I in thee. And Rom. 16. 24. 1 Cor. 16. 23. 2 Cor. 13. 14. Gal. 6. 18. Eph. 6. 24. Phil. 4. 23. 1 Thess. 5. 28. 2 Thess. 3. 18. Heb. 13. 25. Revel. 22. 21. The grace of our Lord Jesus Christ be with you all. Apoc. 4. 11. Thou art worthy, O Lord, to receive glory and honour: and c. 5. 12. worthy is the Lamb to receive power, &c. c. 15. 3. they sang the song of Moses, the servant of God, viz. the song set down Exod. 15. 1. In these passages of the new Testament we have set forms of prayer somewhere commanded, somewhere commended, somewhere used, somewhere reiterated, & all inspired by the holy Ghost; and therefore certainly the use of them can be no quenching of the holy Spirit, whom we feel to inflame our hearts in the rehearsing these sacred forms.

ANABAPTISTS ANSWER.

The Lords prayer is propounded in Scripture, tanquam norma, non tanquam forma orationis; as a pattern of all prayer, not as a prayer; it is Scripture, & therefore not to be used as a prayer: in prayer we are to expresse our wants in particular, and the graces which we desire in this prayer are only propounded in generall.

REPLY.

First, Christ delivered the Lords prayer at two severall times, and upon speciall occasions; in the former he commands it as a pattern and rule of all prayer, saying, pray after this manner: but in the latter, he enjoyneth it to be used as a prayer: in the former he saith, pray thus; in the latter, pray this, or, when ye pray, say our Father; and surely not only all the ancient fathers who have commented upon this prayer, as (a) Turtullian, (b) Cyprian, (c) Cyrill of Ierusalem, (d) Ambrose, (e) Gregorie Nyssen, (f) Ierome, (g) Chrysostome, (h) Augustine, (i) Cassian, (k) Petrus Chrysologus, (l) Bernard, (m) Innocentius, (n) Theophylact, (o) Euthymius, (p) Bede, &c. but also all the reformed churches who conclude their prayers betis, & in homil. l. de orat. dom. h In epist. 121. ad Probum. c. 11. in Enchir. c. 151. l. 2. de serm. Dom. mont. c. 8. i Collat. 9. c. 18. & sequentibus. k Sermon. 67. & sequent. l Sermon. 6. de quadrages. m L. 5. de Myst. missæ, c. 17. n Con. in c. 6. Mat. & Lu. 11. o Idem. p Idem.

a L. de orat.
b In serm. 6.
c Catech. 5.
d L. 5. de sacram. c. 4.
e In 5. orationibus de orat. Dom.
f In comm. ad c. 6. Matth. Johan.
g In commen. ejusdem capi.

fore their Sermons or after with this prayer, conceive that it ought not only to be set before us as a pattern when we pray, but also to be used as a prayer. Neither are the reasons to the contrary of any weight : for though it be Scripture, that doth not conclude it to be no prayer. For the prayers of *Moses, Hannah, Deborah, Solomon, David, and Paul*, are set down in holy Scriptures, and are part of the inspired oracles of God, yet they cease not to be prayers; and though in the Lords Prayer all the particular wants of Gods children are not expressed, * yet the main wants and principall graces are expressed, to which the other may be with great facilitie added by our selvs, and referred to the proper heads in the Lords Prayer.

* See *William Perk.* upon the Lords Prayer, pag. 147.

Secondly, *hos suo jugulamus gladio*, we may give them a wound with their own *dudgeon dagger*, for if they grant it to be the pattern of all Prayers, it followeth that it is the perfectest of all prayer; and certainly if we may use prayers of our own, which are more imperfect, much more may we use this which is a most absolute and perfect one. If a Scrivener set a most perfect copie, and therein comprise in certain sentences, not only all the letters of the Alphabet, but all the combinations and conjunctions of them, none doubteth but that the schollers may both write other sentences according to that pattern, and in the first place write those very sentences in the copie, & endeavour to come as near as they can to the originall. Such is the Lords Prayer, a perfect copie to write by, comprising in it all things needfull for a Christian to pray for : first therefore we are to write it, & then to write after it, and correct our writing by it; and though we speak with the tongues of men and Angels, yet certainly our prayers cannot be so acceptable to God as when we tender them unto him in his Sons own words. For this end, saith that blessed Martyr *S. Cyprian*, Christ vouchsafed to leave us this incomparable form of prayer, that whilst in prayer to the Father we read or say by heart what his Son taught us, we may the sooner and easier be heard.

De orat. Dom. qui fecit vivere, docuit & orare, ut, dum prece & oratione quam filius docuit apud patrem loquimur, facilius audiamur : agnoscit filii sui verba, cum precem facimus.

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ARGH.

ARGUMENT I V.

What the Christian church hath generally practised in all ages and places in the worship of God, ought not to be thought as erroneous or swerving from the rule of Gods Word.

But the Christian church generally in all ages, and in all places hath made use of publike, set, and sanctified forms of prayer, as appeareth by the Liturgies yet extant, whereof some bear the names of the Apostles, as S. James and S. Peter; some of the Greek fathers, as that of Chrysostome, and S. Basil; some of the Latine fathers, as Ambrose, Gregorie, and Isidore, &c.

Ergo, set forms of prayers are not erroneous, or swerving from the rule of Gods Word.

ANABAP. ANSWER.

First, that this is no better then a popish argument drawn from antiquitie and universalitie.

Secondly, that these Liturgies are Apocryphall: and though in latter times the use of Liturgies came in, yet the purer and more ancient times used no such crutches to support their lame devotion; for Iustine Martyr in his second apologie affirmeth, that the chief minister sent up prayers to God, *ὡς ἡ δύναμις*, which is interpreted, according to his ability or gift of ex tempore prayers; and Tertullian in his apologie saith, *C. 30. Sine monitore, quia de pectore oramus pro imperatoribus.* that the Christians needed no Monitor in their prayers (as it were) to chalk the way before them in a set form, because they prayed by heart,

REPLY.

First, the *Papists* pretend to antiquitie, and make their brags of universalitie; but in truth they have neither. An argument drawn from a shadow of truth vanisheth like a shadow, but an argument drawn from a true bodie is substantiall.

As I have shewed elsewhere, *lib. c. vii. titulus, Romes Ruine.*

Secondly, the strength of the argument lyeth not in bare antiquitie, and the universalitie of this practice, (for we know many errors are ancient, and some abuses very far spreading) but in the nature and condition of the Catholike Christian church, to whom

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Mat. 28. 10.
John 12. 16.
1 Tim. 3. 15.

Christ hath promised his *perpetuall presence*, and the *guidance of his Spirit into all truth*; in which regard the Apostle stileth it the *pillar and ground of truth*. For howsoever particular churches may erre in faith and manners, and the representative Catholike church in the most generall Councells hath sometimes grossely mistaken error for truth, and Idolatry for true religion; yet the universall church, taken formally for the whole companie of beleivers, hath ever beene kept by vertue of Christs promise from falling into any dangerous error, especially for any long time.

Mat. 16. 18.

Thirdly, Because they except against the Liturgies found in the writings of the ancient fathers; in which, though I grant there are some prints of noveltie, yet there are foot-steps also of true antiquitie: I will wave them for the present, and by other good testimonies prove the constant and perpetuall use of Service, or Common-Prayer-Books.

Pres. Liturg.
Latini & Graeci pontifices multa deinceps in suis liturgiis quas jam inde ab Apostolis acceperunt pro venata vel immutaverunt vel adiderunt.

To begin with the first age, from the ascension of our Lord to a hundred years, *Victorius Sciaticus Maronita*, in his preface to those three Liturgies he put forth, saith, that the *Bishops both of the Eastern and Western churches made some alteration upon good ground in those Liturgies which they received from the Apostles*. If this mans credit cannot carrie so great a cause; yet certainly *Hegeſippus* his testimonie, a most ancient writer, bordering upon the Apostles time, ought not to be slighted, who writeth of *S. James*, chosen Bishop of *Jerusalem* by the Apostles themselves, that in regard of a form of Service, or Common-Prayer-book made by him for the use of the church of *Jerusalem*, he was stiled *Jacobus Liturgus*.

Justin. Apol. 2.
κοινὰς εὐχὰς
ἐποιεῖν.

In the second age, *Iustine Martyr* in his second apologie, which he wrote to *Antoninus* the Emperour, acquainteth us with the practice of the Christians in his time, which was to meet every Sunday, and in their Assemblies to read select places of Scripture, hear Sermons, and sing *Psalmes*, and after the *poetres*, Priest or chief Minister had made an end of his conceived prayer, to offer up, make, or say Common-Prayers unto God. It is true as it is alledged, that he prayed by himself *ὁν δυνάμει*, with all his might, that is, in the best manner he could, or with all fervencie of devotion, as the *Rabbins* say that *he that pronounceth Amen with all his might openeth the gates of Eden*. This expression in the Greek will

will not conclude that the chief Minister in those dayes prayed *ex tempore*: for it may truly be said of them, who in the Univerſitie and at Court pen their prayers moſt accurately, that they pray *ὁρῶν δυνάμεις*, with all their ſtrength of wit, memorie, and affection. Yet if it were granted, that the Preacher (in *Juſtine Martyr's* time) might make a ſhort prayer before his Sermon *ex tempore*, yet certainly he read other ſet forms of Prayer, which are called *κοινὰ ἱυχὰς*, *Common-Prayers*, and diſtinguiſhed from that which he delivered alone by himſelf by way of preface to his Sermon or Homilie.

In the third age we meet with *ἱυχὰς ἀποκαταστάσεως*, *prescribed prayers*; and *Tertullian* in his apologetick gives us the moulds or heads of the publike prayer then conſtantly uſed; ſaying, *our prayer for all our Emperors is, that God would vouchſafe to grant them a long life, a happy reign, a ſafe Court, valiant armies, faithful counſellers, a good people, & a quiet world.* Yea but ſay the *Anabaptiſts*, they ſaid this prayer *de pectore*, out of their breſts; and *sine monitore*, without any guide or remembrancer, or prompter & therefore by an *ex tempore* faculty. This will not follow, they miſtake much the matter, for this monitor *Tertullian* ſpeaks of was a kind of *Nomen-clator* who kept a Catalogue of their numerous heathen deities, to whom thoſe *Paganiſts* prayed upon ſpeciall occaſions, and directed them to whom and for what to pray, leſt they ſhould commit any abſurditie in their prayers, in praying to *Ceres* for wine, and to *Bacchus* for corn. Such monitors or prompters the Chriſtians needed not who prayed to one God only, & not a prayer ſuggeſted by others, but premeditated by themſelves and firſt ſpoken in their heart before it was uttered by the mouth, according to that of the *Pſalmiſt*, *My heart is enditing a good matter, my tongue is the pen of a ready writer.* To pray then *de pectore* in *Tertullian's* ſenſe is no more then *ἀνεσθίγειν*, to ſay without book, or pray by heart, or from the heart, whoſe ſeat is in the breaſt.

S. Cyprian flouriſhed in this age, about the year 250. in whoſe writings (which *S. Jerome* affirmeth to have been *ſole clariora*, as

Orig. l. 6. cont. Cel.
Tert. apol. c. 30.
Precantes ſumus pro imperatoribus vitam prolixam, imperium ſecurum, domum tutam, exercitus fortes, ſenatum fidellem, populum probum, orbem quietum.

455.

Hieron. cat. viror. illuſt.

illuſtrious and well known in the Chriſtian church as the beams of the Sun; or, as he ſpeaketh hyperbolically, brighter then they) we find ſome ſhort forms of prayer at this day in uſe, both in the *Roman Miſſal*, and our book of *Common-Prayer*; as namely, *ſurſum corda, & habemus ad Dominum*, *lift up your hearts, and we lift them up unto*

Magdeburg. Cent. 3. For- mulas quasdam precatationum sine dubio habuerunt. the Lord, &c. Upon which passages and the like, the Centurie writers, who have gathered all the *harvest* of antiquitie, and have scarce left *gleanings* for any other, truly infer, that in this blessed Martyrs dayes out of all peradventure they had certain set forms of short prayers and responds.

Hist. Eccles. l. 4. c. 19. μεμελητη- μιν εν ευχαις. In the fourth age *Eusebius* writeth, that the most religious Emperour, *Constantine* the great, commanded all his subjects to keep holy the Lords day, and on it to send up to God with heartie and unanimous devotion an *elaborate or studied form of prayer*, penned, as it seemeth, for the purpose, as to give God thanks for the great & miraculous victories he gave him over all the tyrants that persecuted the church, so, to pray to God to perfect the great work he had begun by him, to propagate the Gospel through the whole world, and reduce all that were subject to the *Roman* state to the obedience of faith. Besides this prayer penned by some Bishop the same Historian writeth, that the Emperour himself made a speciall prayer, which he commanded the Souldiers to say every day in the Roman tongue.

Euseb. ib. For- mulam precatationem ipsam omnibus militibus prescripsit. In this age also the famous Councell at *Laodicea* was held, which hath left us diversie Canons like so many golden rules both to regulate our devotion, and rectifie our lives; and among these *πρω α υπω λει- τεργια εν χαις* for one, that every morning and evening the same service or form of prayer should be used: and because some even in this verie age adventured to make use of their *extempore* gift of prayer, at least read or said some private prayer conceived by themselves in stead of the publike form, * the *Milevitan* Councell provideth against this abuse by a speciall Canon, which carrieth this tenor: it seemed good to the reverend fathers met in this Synod, to appoynt, that those prayers or orizons which were devised, or at least allowed by that Councell should be used by all men, & no other, lest peradventure something through ignorance or want of care might be uttered in the church, that might not well agree with the Catholike faith. The occasion of this Canon was the over-weening conceit that some Bishops had of some prayers devised by themselves, which they obtruded to the

* *Con. Mil. 2. 12. Placuit ut preces vel orationes quae probata fuerint in concilio ab omnibus celebrentur, nec aliae omnino dicantur in ecclesia, nisi quae a prudentioribus tractatae, & compositae in synodo fuerint, ne forte aliquid contra fidem, vel per ignorantiam vel per minus studium sit compositum.* Balsamon Annot. in Con. ας εν εκς πινες επι σκοποι επι χειρον λεγειν ευχας α συνηθεις.

church in stead of the publike prescript form; whereby it appears, that in those days that liberty was not permitted to any reverend or ancient Bishop which now every puerie minister taketh to himself, to adde or leave out, or change what he thinketh good in the Book of Common-Prayer established by the church, and ratified by Act of Parliament.

About the end of this age, or the beginning of the next, *Basil*, *Ambrose*, and *Chrysostome* framed Liturgies to be used in their Diocesses, yet extant in their works, & *bibliotheca patrum*, though with some interpolation. And *S. Augustine* in his seventh *Tome* consisting of many excellent treatises against the *Pelagians*, produceth divers passages out of the Common-Prayers then used by the church to convince those hereticks of the noveltie, as well as falshood of their tenets. For notwithstanding that the *Pelagians* were furnished with many testimonies of the ancient Doctors, especially of the Greek church, *qui ante exortum Pelagium securius locuti sunt*, who, before that heresie sprang up, spake more freely of the freedom of mans free will by nature (in opposition to the *Manichees*, who taught a fatall necessitie of sinning) then could well stand with the free grace of Christ accurately defended by *S. Austine* and his scholars; yet this learned and zealous father, being most expert in the prayers appoynted to be read in the ancientest Christian churches, out of them exceedingly confounded these upstart hereticks, and proved a full consent of antiquitie for those Orthodox tenets he propugned against all the enemies of Christs free and saving grace: and truly at this day a man may more certainly gather out of the Book of Common-Prayer, and especially the Collects used in our Liturgie, what is the judgement of the church of *England* in those points anciently questioned by the *Pelagians*, and now by the *Arminians*; then out of the Book of *Articles* or *Homilies*.

In the sixt age *Gregorie* the great and *S. Isidore* set forth offices or forms of church-Service; and partly out of them, partly out of the Liturgies above mentioned, of *S. Basil*, *Ambrose*, and *Chrysostome*, partly some more ancient, attributed to the Apostles and Evangelists themselves, all the famous and known churches of the Christian world have their *ευχολόγια, λιτανίας, & λειτουργίας missas*, & *Officia*, services or books of Common-Prayer compiled which they use at this day; and as most of the reformed churches have, so the

Cal. Ep. 87.
ad Prot. Ang.

most learned and judicious Calvin wisheth all might have; Concerning a form of prayer and ecclesiasticall rites, I verie well like that it be a certain and constant one from which the Pastors of the Church may in no wise depart or varie.

certa illa exiet a qua pastoribus in functione sua discedere non liceat, tam ut consulatur quorundam simplicitati & imperitiæ, quam ut certius ita constet omnium inter se Ecclesiarum consensus: postremo, ut obviam eatur desultoriæ quorundam levitati qui novationes quasdam afficiant. Concerning a form of prayer & Ecclesiasticall rites, I very well like that it be a certain & constant one, from which the Pastors of the Church may in no wise depart or vary, as wel to provide for the simplicitie & unskilfulnesse of some, as also that the content of all Churches may more certainly be known; and lastly, to meet with the unconstant levitie of some men, who affect Innovations. *Ibid adde test. Guliel. Apollonii, qui scribit ex mandato & jussu Classis Wallachinæ ad Syn. Lond. de formulis agendarum, c. 7. p. 178. Vetus Ecclesia Judaica præscriptam formam habuit in usu precum, benedictionum, & gratiarum actionum in paschalis celebratione; quam & Christus praxi suæ probavit retinendam. vid. Cl. Beza in Mat. 26. 20. Paulum Burgens. in Ps. 112. & Scalig. de emendat. temp. l. 4.* The ancient Church of the Jews had in use a prescribed form of Prayers, Blessings, & Thanksgivings in the celebration of the Feast of the Pascover, which Christ himself by his own practice approved of, as fit to be retained. See Beza, Burgensis, & Scaliger, in the places above quoted. *Et post, p. 180. Durum putamus omnes illas pias Ecclesias condemnare, ut superstitionis cultusq; voluntarii reas, quæ ab Apostolicis & Primitivæ Ecclesiæ temporibus usq; ad hodiernum diem cultum Dei publicum ex præscriptis certisq; formulis celebrarunt* We think it hard to condemn all those godly Churches, as guilty of superstition and will-worship, which from the times of the Apostles, and the Primitive Church, even unto this day, have celebrated the publike worship of God, out of, or according to certain set, & stinted, & prescribed forms of prayer.

ARGUMENT V.

Those prayers which all in the kingdome are perpetually bound to use ought to be approved by the whole church or kingdome: for such prayers especially ought to be made in faith, and care taken that nothing be in them repugnant to sound doctrine.

But such prayers cannot be *ex tempore* ejaculations, or sudden conceptions of everie private Pastors brain, opinion, or fancie.

Ergo, they must be perned forms examined by Gods word, and publicly printed, that all may know what they are, and may confidently goe along with the minister, & without any scruple of conscience say *Amen* to the prayers; which they cannot do to such unwarranted, immethodicall, insequent, nay, hereticall, schismaticall, and seditious prayers, as many of our *ex tempore* Enthusiasts deliver, especially on fast-dayes, with infinite of tautologies and vain repetitions, to the great scorn and scandall of our religion.

ARGU-

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ARGUMENT VI.

There ought to be publique prayers not only on the Lords day, but on the week-dayes also upon speciall occasions in every church or congregation of the saints: for prayer is the Christians daily sacrifice, from which those houses of God ought to take their denomination: *domus mea domus orationis vocabitur, my house shall be called the house of prayer; domus orationis, non orationum*; not a house of sermons, though such there to be made; nor a house of sacraments, though there to be administred; nor a house of *Psalmes*, though there to be sung; but a *house of prayer*, as the principall and chief and most necessarie dutie there to be performed: prayer may be without the other, the other cannot be without it.

Mat. 13. 21.

But such prayers can be no other in most churches then set forms devised by the learned of the Clergie, and approved by the State: for there is not one Minister or Curate of a hundred, especially in countrey villages, or parochiall churches, who hath any tolerable gift of conceived, as they tearm them, or *ex tempore*-prayers.

Ergo, there ought to be set forms of prayer used in a publique congregation.

ARGUMENT VII.

No man prayeth as he ought, who poureth not out his whole soul before God, praying as well with an entire intention as affection.

But this a man cannot doe who maketh a prolix *ex tempore* prayer in a publique congregation, by reason that he must at the same time both think upon what he speaketh, and invent also what he is to speak, in order and with good coherence, unlesse he will pray absurdly and inconsequently.

Ergo, no man prayeth as he ought, who comes not with a set or premeditated form of prayer into a publique congregation.

ARGUMENT VIII.

Not to speak of sudden ejaculations, which necessity forceth or excuseth; nor of prayers in extasies and raptures, in which an elevated soul is rather passive then active; in all ordinary prayers which we are to offer to God in the usuall and constant course of our Ministerie we must be carefull to shun all re-meritie, and **rashnesse*, and watch in prayer with all diligence. The pure oyle Olive of the Sanctuarie was to be beaten by

* Eccles 5. 1.

Be not rash with thy mouth, nor let thy heart be hastie to utter a thing before God.

Gods

Mal. . . .

Set forms of prayer necessary in the Church.

Gods appoyntment, *Exod. 27. 20.* and the Virgins were to trim their lights, *Mat. 25. 7.* before they went out to meet the Bridegroom, and God himself rejected the blind and the lame for sacrifices. None presumeth to put up a petition to the king, which is not carefully perused before; and shall we lesse reverence the King of heaven then an earthly prince?

But temeritie and rashnesse cannot be avoided by such who speak to God *quicquid in buccam venerit*, and presume to deliver that in a publique assembly which they never thought on before.

Ergo, all such *ex tempore* prayers ought to be forborn in publique, and the set forms of the Church retained; or some in stead of them composed with publique approbation.

Anabaptists Objections.

In excepting against all set or stinted forms of prayer, *aspis à vipera sumit venenum*, according to the Latin proverb, the asp borroweth poyson from the viper, that is, the Anabaptists from the Brownists, who may rightly be tearmed a generation of vipers, because they after the manner of vipers make way to their separation, or going out from the Body of their Mother the Church of England, by eating and tearing her bowels. Out of their own store the Anabaptists furnish themselves with arguments against all set forms of prayers in generall: but they are beholding to the Brownists for all such objections as they make against the publique forms of prayer used in the Church of England in particular.

Vipera sic dicta à vi pariendo.

For the more distinct handling of the objections, being somewhat of a different nature, and for the ease of the reader, that he may more easily find a particular and punctuall solution to any such special objections as most stick with him, I will first propound their main arguments against set forms in generall, and both answer them and retort them, and then particularly scan what they seem materially to object against the Service-book established by law in the Church of England.

Objections against set forms of Prayer in generall.

OBJECT. I.

No worship devised by man is acceptable to God:

Set forms of prayer are a worship devised by man;

Ergo, set forms of prayer are not acceptable to God.

ANSWER.

First, a worship of God devised by man may be taken in a double sense, either for a worship wholly devised by man, without any

any precept or president in scripture ; and such a worship is not agreeable unto God, but condemned in his word, under the name of *will-worship* : or for a worship in substance prescribed by God, but in some circumstance, manner, or helpe thereunto devised or composed by man ; and such may be and is acceptable unto God : as for example, reading scripture is a religious act prescribed by God, yet the translation of the originall into the mother-tongue, divisions of the text into chapters and verses, diverse readings, interlinearie glosses, together with the contents, and fitting them to the times and seasons, are from man. Preaching is a worship of God, yet the choyce of such a text, dividing it into parts and handling the parts in such a method, raising doctrines & applying Uses from them, are from man, or acts wherein the Preacher maketh use of his invention, art and judgement. Catechizing is a dutie enjoined by God : yet to use such a form of words or method in Catechizing by questions and answers, as also the dividing the Catechisme into 52 Sections answerable to the Sundaies in the year, as we see in *Calvins* and other Catechismes, is a device and invention of man. In like manner, prayer is a dutie enjoined by God, and a part of his substantiall worship, but the set forms are devised by man, yet according to generall rules prescribed in scripture.

Secondly, not only prayer it self, but even set forms of prayer have both precept and example in Gods word, as I proved heretofore ; and therefore are not to be accounted a meer humane invention, although therein mans wit and invention be made use of.

Thirdly, this argument may be retorted upon the *Anabaptists*. Forms of prayers upon premeditation, which Preachers use before their sermons, are as well a worship of mans devising, as the set forms devised and framed by the governours of the church. But premeditated or studied prayers made by way of preface before sermons, are acceptable to God, and allowed by the *Anabaptists* themselves ; *Ergo*, set forms of prayer cannot be disallowed.

OBJECT. II.

None who useth a set form of prayer prayeth by the Spirit.
Every good Christian ought to pray by the Spirit, 1 Cor. 14. 15.
Ergo, no good Christian may use set forms of prayer.

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ANSWER.

A N S W E R.

First, the Apostle in the place alledged speaketh of an extraordinarie gift of the Spirit, as appeareth by the verse immediately going before: *If I pray in a strange tongue, my spirit prayeth, but my understanding is without fruit.* Now, sith those extraordinarie gifts of the Spirit are ceased, Christians are not now bound to prophesie, or pray by the Spirit, in the Apostles sense. This text therefore is impertinently alledged, and maketh nothing against set forms of prayers now in use in the church.

Secondly, the phrase to pray by the Spirit, as it is used by Divines, may admit of a double meaning; either to pray by the immediate inspiration of the Spirit, as the Prophets and Apostles, and all the pen-men of the holy Ghost spake and wrote; and in this sense, they who use set forms of prayer devised by men, pray not by the Spirit, as neither do they who pray *ex tempore*; for then they could not be out, which they are often, nor commit any error in their prayers, which they do very many; nay, then their prayers should be of equall authority with the *Psalms*, & other prayers set down in Scripture given by divine inspiration: or by this phrase they mean to pray by the assistance of the Spirit; and in this sense, they who use premeditated and penned prayers, more pray by the Spirit then they who use *ex tempore* prayers, conceived & brought forth at the same instant; for the Spirit assisteth the former both in their premeditation and their present deliverie, but the latter only in their sudden expressions: and I would fain know of them, why they who preach studied and penned sermons preach by the Spirit, and that far more accurately, learnedly, judiciously, and powerfully then others; and yet, in their judgements, they who utter studied, and penned prayers pray not by the Spirit.

Thirdly, this objection may also be retorted by the Apostles example; we are as well to sing by the Spirit as to pray by the Spirit, for so are his expresse words; *I will pray with the Spirit, I will pray with understanding also; I will sing with the Spirit, I will sing with understanding a/so.* But a man may sing by the Spirit, and yet sing *prick-song*, and a written or printed dittie in meeter; for such are the *Psalms* of David, which they themselves sing: therefore a man may pray by the Spirit, and yet use a set form, and rehearse a penned or printed prayer.

OBJECT.

O B J E C T. I I I.

It is not lawfull to confine the spirit, for that is a kind of quenching it, forbidden by the Apostle, 1 *Theff.* 5. 19.

But the prescribing and using set forms of prayers is a confining or stinting the spirit.

Ergo, the prescribing or using set forms of prayer is unlawfull.

First, if the governours of the Church should simplie and absolutely forbid all suddainly conceived, or *ex tempore* prayers in public or private, they should offend in some degree, and be guiltie of the breach of that precept of the Apostle. For to stifle all suddain motions of the Spirit, and prohibit all pious ejaculations, is in some sense *to quench the Spirit*. But albeit they command a set form of Liturgie to be read in the church, yet they condemn not the use of conceived or premeditated prayers by preachers in their Sermons, nor by private Christians in their closets, but leave them to their Christian libertie.

Secondly, I demand of them, when they object against the use of set forms of prayer, that they confine the spirit, what spirit they mean? the Spirit of God, or their own spirit, the spirit of man? If the Spirit of God, their objection contains in it blasphemie; for the Spirit of God cannot be confined by us, whether we pray with premeditation or without, use a set form, or not: the Spirit of God worketh in both as he pleaseth, both by enlightning the understanding and warming our affections, and powerfully assisting both in the conceiving and delivery of prayer. If they mean their own spirit, or the spirit of him that prayeth in the congregation, namely, the minister or preacher. I answer; this is most necessarie that his spirit for the time be confined, and his intention tied to that prayer he readeth or saith by heart; neither is this forbidden by the Apostle, nor is it any quenching of the spirit, but rather a kindling it. For in uttering zealous prayers with a fixt intention and devout affection we feel our *hearts burn within us*.

Thirdly, this objection may also be retorted; if a preacher may not use a set form of prayer, because the spirit in him is thereby confined; neither may he deliver a conceived or *ex tempore* prayer in the audience of the people, because by it the spirit in them is confined, though the prayer of the preacher be no set form to him, but meer

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voluntarie and extemporarie: yet is it a set form to the hearers; and their spirit, if they will not suffer their mind to wander, is tied and confined to it so long as it lasteth, being an houre or two according to the length of our late fast-prayers; in which regard none more confine the spirit in men then these our upstart *Enthusiasts*.

OBJECT. IV,

Prayers of the Pastor or Minister ought to be fitted to the severall occasions of the faithfull.

Set forms of prayer cannot be so fitted,

Ergo, they ought not to be used in churches.

First, this is ignorantly objected by such who never read either our books of Common-Prayers or other helps to private devotion; for in them there are not only generall prayers, fit for all men to use at all times, but also speciall, applied to severall estates and conditions of men, for men in sicknesse and in health, in time of war or in peace, and the like.

Secondly, these severall occasions they speak of are either such as concern more in the congregation, or some one only in particular; if they concern more, and the preacher be acquainted therewith, he may either chuse a penned prayer fitting for them, or himself upon premeditation make one; if they concern one only, such are not fit to be mentioned in publike prayers but the Pastor is to repair to them, and applie a salve in private to their peculiar sore.

Thirdly, this objection may also be retorted: if all things which we need to pray for upon any occasion whatsoever be contained in one short set form of prayer, much more may they be in many of greater length. But all things we need to pray for are comprised in a short set form of prayer, to wit, our Lords prayer, (as S. Ambrose saith in expresse words) *although* (saith he) *we varie never so much in our prayers, and say other words then those which Christ hath sanctified in his holy form of prayer: yet if we pray as we ought, we say no other thing then that which is set down in the Lords prayer.*

Ergo, all things we need to pray for may be comprised in set forms, which may be thus easily demonstrated; there is no extempore prayer which may not be taken by characters; and then either read, or said by heart, and so made a set form of prayer for all men in the like case.

OBJECT.

Aug. ep. 121.
c. 12. *Quamlibet alia verba sine* *saith* *in expresse words*
dicimus, nihil magis in our prayers, and say other words then those which
aliud dicimus *sanctified in his holy form of prayer: yet if we pray as we ought, we say*
quam quod *no other thing then that which is set down in the Lords prayer.*
in ista Domi-
nica oratione
positum est, si-
recte & con-
gruenter ora-
mus.

OBJECT. V.

Reading a Prayer is no more praying then reading a prophesie is prophesying, or reading a Sermon is preaching.

But where a set form of Liturgie is used, the minister only readeth certain prayers and collects.

Ergo, he prayeth not, nor is his ministrie therein Divine Service.

ANSWER,

First, bare reading a prayer simplie, without any more then lip-labour, is not praying; but reading a religious prayer with understanding, intention, and affection, is praying and godly devotion. For what is prayer but a lifting up of the heart to God, with a lively faith and fervent affection, out of a quick sence of our wants, and calling upon him for such things as are agreeable to his will? This, whether it be done within book or without book, with our own words, or borrowed from another, it matters not at all.

Secondly, the reason holdeth not from praying to prophesying and preaching; for prophesie is an extraordinary gift of the holy Ghost, and preaching a speciall facultie acquired by many years studie, now especially since the extraordinarie gifts of the Spirit are ceased; but prayer is a common dutie of all Christians: and therefore though it will not follow; such a man readeth a prophesie, *Ergo*, he is a prophet. Yet we may rightly conclude, such an one readeth godly prayers constantly, after a religious manner, therefore he is an humble orator, and petitioner to his heavenly Majestie; for *Christ said to his Apostles, when you pray, say, Our Father, &c.* Saying therefore, or rehearsing a set form is praying.

Thirdly, this objection may be thus retorted; if reading the law in the synagoge be preaching it in the language of the holy Ghost, then reading holy and heavenly prayers of the church is praying: but the text saith expressely, that reading the law is preaching, *Act. 15. 21, Moses of old hath in every Citie them that preach him, seeing he is read in the synagoge every Sabbath day.* *Ergo*, reading prayers is praying.

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The *Anabaptists* having thus disgorged their poyson against set forms of prayer in generall; the *Brownists*, who ingender with them, thus spit their venom against the *Liturgie* of the church of *England* in particular.

EXCEPT. I.

First, they except against it, that it is a meer human invention, and hath no warrant from Gods word.

ANSWER,

But this exception is weak and fallie: First weak; for if all things in the service of God, wherein mans invention, skil and art is exercised, are to be rejected & abandoned, what will become of the partition of the *Bible* into chapters and verses, the translating it into the mother-tongue, putting *Psalms* into meeter, and setting tunes to them, *Catechismes*, confessions of faith, forms of administering sacraments, nay, conceived as well as read prayers, and all commentaries, homilies, and sermons; for all these have something of Art, and are the issue of our mediation, invention, and contemplation? We must therefore of necessitie distinguish between the doctrine and the method of a sermon, the matter and the form of a prayer, the substance and circumstance of Gods worship: in the former there is no place for mans art, wit, or invention; in the latter there hath been alwayes, and must be. Secondly, it is false; for the book of Common-prayer consisteth of, first, confessions of sins, and of faith; secondly, lessons out of the old and new Testament; thirdly, thanksgivings or blessings generall and speciall; fourthly, *Psalmes* read and sung; fifthly, prayers for our selves and for others: but for all these we have precept and president in Scripture, namely, for confession of sins, *Psal.* 32. 5. *I said, I will confesse my transgressions to the Lord.* *Prov.* 28. 13. *He that covereth his sins shall not prosper, but who so confesseth them and forsaketh them shall have mercie.* *Dan.* 9. 20. *While I was praying and confessing my sinne and the sinnes of my people.* *Ezra* 10. 1. 11. *Now when Ezra had prayed and confessed, weeping and casting himself down before God.* 11. *Now therefore make confession unto the Lord God of your fathers.* *Math.* 3. 6. *And were baptized of him in Jordan, confessing their sinnes.* For confession of faith. *Math.* 10. 32, *Whosoever shall confesse me before men, him will I confesse before my father which is in heaven.*

heaven. Rom. 10. 10. With the heart man believeth unto righteousness, and with the mouth confession is made to salvation, 1 Pet. 3. 15. Be ready alwayes to give an answer to every man that asketh you a reason of the hope that is in you. For lessons to be read out of the old and new Testament, Deut. 13. 11. Thou shalt read this law before all Israel in their hearing. Esay 34. 16. Seek ye out of the book of the Lord, and read. Luke 4. 16. He went into the synagogue on the Sabbath day, and stood up for to read. Acts 13. 15. After the reading of the Law and the Prophets. Acts 15. 21. Moses being read in the synagogue every Sabbath day. 1 Tim. 4. 13. Give attendance to reading, to exhortation, to doctrine. For thanksgivings. Neh. 11. 17. And Mattaniah the son of Asaph was the principall to begin the thanksgiving in prayer. Psal. 26. 7. That I may publish with the voice of thanksgiving, and tell of all thy wondrous works. Psal. 50. 14. Offer unto God thanksgiving. Phil. 4. 6. In everie thing by prayer and supplication, with thanksgiving, let your request be made known unto God. Ephes. 5. 20. Give thanks alwayes. 1 Thess. 5. 18. In every thing give thanks. For Psalmes read and sung, Psal. 95. 1. O come let us sing unto the Lord. 1 Chron. 16. 9. Sing Psalmes unto him. Ephes. 5. 19. Speaking to your selves in Psalmes and Hymnes and spirituall songs. Jam. 5. 13. Is any merry? let him sing Psalmes. Rev. 15. 3. And they sang the song of Moses, the servant of the Lord. For prayer for our selves and others, 1 Kings 8. 28, 29, 30, 38. Have respect unto the prayer of thy servant. Matth. 21. 13. My house shall be called the house of prayer. Luke 18. 10. Two men went up into the Temple to pray. Acts 3. 1. Peter and John went up together into the Temple at the houre of prayer. 1 Thess. 5. 17. Pray without ceasing. 1 Tim. 2. 1. Let prayers, incense, and supplications be made for all men. 1 Thess. 1. 2. making mention of you in our prayers. 2 Tim. 1. 3. remembrance of thee in my prayers.

EXCEPT. II.

Secondly, they except against the Service-book: that either all of it, or the greater part, is taken out of the Roman Missal: and therefore is to be kickt out of the church with that superstitious piece of Romish devotion.

ANSWER.

But this exception is first insufficient, secondly, ignorant. For if the

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the prayers in our Service-book are holy and pithie, if agreeable to the pattern of all prayer, and favour of true pietie and devotion, (which they cannot denie they doe) what skills it out of what book they were culled? The *Jews* borrowed jewels of the *Egyptians* to adorn the Sanctuarie, *Solomon* sent for timber and other materials for the Temple to *Hiram* king of *Tyre*, *S. Paul* transcribed verses out of heathen Poets, *Virgil* raked gold out of *Ennius* his muck, Christian Apothecaries gather simples to make soveraign electuaries out of the gardens of *Jews* and *Mahumetans*, the Lapidaries take out a precious stone called *Bufo* out of the head of a Toad. Christ indeed forbids us to cast pearl before swine, but no where to take a pearl out of a ring in a swines snout, if there be found any there.

2 Pet. 1. 9.

Secondly, this exception is guiltie of as much ignorance as weaknesse; they who make it are *μωραῖοι*, such as cannot see as farre off: for if they could, they might have discerned the prayers in our Church-book to be farre more ancient then the *Roman Missall*. The Bishops and learned Doctors, who in the dayes of *Edward* the sixt compiled the Service-book at *Windsor*, had farre more ancient *Liturgies* in their eye then the *Roman Missall* or *Breviarie*; they drew not water out of that impure channell, but out of a clearer fountain. There are the same *Epistles* and *Gospels* in our book and theirs, but they were not taken out of theirs, but out of the Canonickall books of the old and new Testament: there are the same *Psalmes* and *Hymnes*, but they were not taken out of their *Psalter*, but out of *David*s and *Saint Luke*: there are many of the same *Collects* and *Orisons*, but they are not taken out of their *Breviarie*, but out of the *Liturgies* of *Saint Basil*, *Saint Ambrose*, *Saint Chrysostome*, and other more ancient, attributed to the Apostles themselves.

Prov. 25. 4.

Lastly, if in regard of that little which may seem to be translated out of the *Missall* into our English Service-book, it might be reformed (as *Spalatensis* when he was present at the Service in *Canterburie* church, called it) *Breviarium optime reformatum*, a reformed *Breviarie*. I cannot apprehend, how that should be any derogation to it; for what saith *Solomon*? take away the drosse from the silver, and there shall come forth a vessell for the refiner.

This

This was the noble work of the learned Doctors and Martyrs who reformed Religion in *England*: they took away the dross, not only from the *Missals*, but from all other Offices and Service-books then extant; all superstitious Rites either heathenish or *jewish*, all Legendarie fables, all invocation of saints, prayers for the dead, all *Dirige's* and *Trentalls*, and whatsoever was not warrantable by holy Scripture; and, retaining the rest, supplied what was wanting thereunto: and hence came forth this Vessell for the refiner, this *Liturgie* of our church, more compleat then any now extant in other reformed churches.

EXCEPT. III.

Thirdly, they except at three Popish absolutions, as they term them; the first in the beginning of the service after the publique confession; the second before the Communion; the third, in the visitation of the sick.

But this exception hath in it more strength of passion then reason: for none of these absolutions are absolute, but conditionall; nor in the name, or by the authority of the Minister, but of Christ.

The first is nothing but a declaration of Gods mercie, who freely pardoneth the penitent; and of the Ministers dutie to declare and pronounce this absolution and remission to the people.

The second is a prayer of the Minister to God to have mercie upon the Communicants, to pardon and deliver them from all their sins, and to confirme and strengthen them in all goodness.

The third is the execution of that Ministeriall power wherewith Christ invested the Apostles and their successors, *John 20. 23. As my father sent me, so I send you; whose sinnes ye remit they are remitted, whose sinnes ye retaine they are retained.*

Here is our expresse warrant and Commission from Christ for what we doe in this kind, to revive the spirit of the humble; and

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cheare up the drooping conscience readie to languish in a fearefull conflict with despaire.

EXCEPT. IV.

Fourthly, they except against the reading of the *Psalmes*, *Epistles* and *Gospells* in a corrupt translation in which there are many grosse errors: as *Psal.* 105. 28. *And they were not obedient to his word*, whereas it should be translated, *and they rebelled not against his word*: and *Luke* the first, 36. *This is the sixth moneth which was called barren*, for, *this is the sixth moneth with her who was called barren*. And *Rom.* 12. 11. *Fervent in Spirit serving the time*, for, *serving the Lord*. And *Galat.* 4. 25. *Agar is mount Sinai in Arabia*, and bordereth upon the citie which is now called *Ierusalem*, for, and answereth to *Ierusalem*. And *Phil.* 2. 8. *He was found in his apparell as a man*, for, *being found in fashion as a man*. And *Ephes.* 3. 15. *Which is the father of all that is called father in heaven and earth*, for, *of whom the familie in heaven and earth is named*.

But this exception is of little importance, and may soon be philip't away.

For first, if no translation may be read in the church but that which is free from all error, then none at all ought to be read, for there is none in which there are not some mistakes, more or lesse: with this *ferula* therefore they rap themselves over the thumbs.

Secondly, those fores on which they fasten their nail have their salves; they may see them, if they please, in *Hooker*, *Fisher*, and many others, who have cleared those very passages.

Lastly, neither is the Minister, nor are the people tyed to that translation in the common-prayer-book; but they may, if they please, in stead thereof read the *Psalmes*, *Epistles* and *Gospells*, according to the last and best translation: neither were they to blame who in the first setting forth of the common-prayer-book appoynted the Scriptures to be read in that ancient translation, for that was the best then extant, neither is there any

any error at all in it which concerneth faith or manners ; and other slips must be born withall in translations, or else we must read none at all till we have a translation given by divine inspiration, as the originals are.

EXCEPT. V.

Fifthly, that except that there are vain repetitions in the service-book.

But this exception is vain, not the repetitions : for,

First, that is not vain which serves to a holy end and purpose, the more to stirre up our affections, or imprint such prayers deeper in our memories ; as the reflecting the sun-beams is not in vain which increaseth the heat thereof, and the striking again and again upon the same nail is not in vain, because it driveth it in deeper, and more fasteneth it.

Secondly, the holy scripture warranteth such repetitions : for in the 136. *Psalme* these words, *for his mercie endureth for ever*, are 27. times repeated in the old translation, but 26 according to the new : and in *Psalme* 119. the word of God, or some *synonymon* thereunto is repeated 175. Christ himself repeated that prayer, *Father, let this cup passe from me*, three times.

Mat. 26. 44.

Thirdly, there is no prayer appoynted to be often repeated save the Lords prayer, which Christ himself twice delivered upon severall occasions ; and not only the church of *England*, but all churches in their *Liturgies* have thought fit to rehearse often : for, it is as the salt which seasoneth all our spiritual sacrifices, as the amber which sweetneth all our dishes, as the *Elixar* which turneth all our *leaden conceptions into pure gold*. In the confession of our sinnes we are defective, as also in the profession of our faith, and in our prayers for our selves and others, and in our forms of consecration of the sacrament : and therefore in all these places of the service-book the Lords prayer is added to supply the defect thereof.

EXCEPT. VI.

Sixthly, they except against the shortnesse of our prayers; they say, they are *rather snips of prayers then prayers*; and that in them there may be some *spark of pietie*, but no *flame of devotion*.

But this exception is neither true nor just.

First, not true; for the prayers appointed by the church to be read at solemn fasts, as likewise the prayers *for the whole estate of Christ church*, and the Morning and Evening prayers *for private Families*, and for sundry other purposes, printed after the *Psalms*, are of as large a size as any used in any reformed churches.

Eccles. 5. 2.
Mat. 6. 7.

Secondly, it is not just; our prayers are thereby no way disparaged, for the shortest of them come nearer to the pattern of perfect prayer drawn by our Saviour, then their longest. In all the Bible there is no example of any verie long prayer: on the contrary, *Solomon* commandeth us when we petition the Almighty *to use few words*; and Christ himself more then once taxeth the vanitie and hypocrisie of such as *mete out* their devotion by the ell: *when you pray, use not vain repetitions as the beathen doe, for they think that they shall be heard for their much speaking.* And *Mat. 23. 14. Wo be unto you Scribes and Pharisees, hypocrites, for ye devoure widdowes houses, and for a pretence make long prayers.*

Ep. 121. Hoc
negotium plus
gemitibus
quam sermo-
nibus agitur:
plus fletu
quam affatu.

In direct opposition to such he framed a prayer himself, a verie short one, but most pithie and perfect: and it is after this fair copie that the learned Scribes who penned our English devotions wrote, well knowing that God is not wooed with variety of phrases, but rather with sighs and groans; not with enlarged thoughts, but with enflamed affections as Saint *Austine* teacheth us. *The hottest springs send forth their waters by ebullitions; oratio brevis penetrat celum.* In a long prayer the affection flaketh, cooleth and dieth before he that prayeth is speechlesse; and the vulgar sort of people are verie little benefited by these prolix and long-winded, rather discourses or expostulations, or exaggerations.

tions then prayers; neither can they for so great a space of time hold their attention to the Preacher; neither can their memories carry away a quarter of what is poured out before them: whereas short prayers often repeated in their ears leave an impression behind them, and they get them (with many most profitable texts of Scripture often rehearsed in the Book of Common-Prayer) by heart: and if you take away from them these short cuts and shreds of devotion (as they please to nick-name them) such as can neither read nor write will have nothing left to mend their wedding garment.

However, we want not the approbation herein of the ancient churches, especially the famous churches of Egypt, who had many prayers, but very short, as if they were darts thrown with a suddain quicknesse, lest that vigilant and erect attention of the mind, which in prayer is most necessarie, should be wasted or dulled through the continuance of over-long prayers.

Aug. ep. 121. c. 10. Dicuntur fratres in Aegyptocrebras quidem habere orationes, sed eas tamen brevissimas, &

raptim quodammodo ejaculatas, ne illa vigilanter erecta, quae oranti plurimum necessaria est, per prolixiores moras evanescat atque bebetetur intentio.

EXCEPT. VII.

Seventhly, they except against the interchangeable varietie of our Service-Book, whereas they continue a long prayer themselves without any interruption, the people only sealing all in the end with their Amen.

But according to the Rubrick, and practice of the church in most congregations in reading the Psalms, and other parts of the Service, the Minister and people answer one another by course and turns; sometimes he darts out a short ejaculation, as *sursum corda*, lift up your hearts; they answer him with, *habemus ad Dominum*, we lift them up unto the Lord; when he singeth one verse in a Psalm, they chant out another; when he prayeth for them, the Lord be with you, they requite him with the like prayer, and with thy spirit. And what hurt or incongruitie is in this? it is a religious seconding one the other in their devotion, and stirring up the intention of the people. It is as it were the laying glowing

Gal. 6. 18. The grace of our Lord Jesus Christ be with your spirit.

coals one upon another, which presently kindle one the other, and make the flame the greater.

Plin. ep. ad
Trajan.

And though now this be an eye-sore to some in our Common-Prayer-Book: yet the ancients esteemed it no blemish, but a beautie in their Liturgies. For Saint *Ambrose* maketh mention of such a custome in *Millain*, *Platina* in *Rome*, *Basil* throughout all *Greece*, and *Plinie* the younger among the first Christians in *Trajan's* time within a hundred years after Christs death; *These Christians* (saith he) *before day sing Hymns alternatim, by turns or catches, to one Christ, whom they esteem a God.* And yet we may fetch this practice higher, even from a quire of Angells in heaven; for so we read *Esay* the 6. 3. *And the Seraphims cryed one to another, holy, holy, holy.*

EXCEPT. VIII.

Their last exception and greatest spleen is at the *Letanie*; one of the choicest pieces in all the Service-Book, wherein we offer up the sweetest incense of most fervent prayers and fragrant meditations to God.

Aristot. de mi-
rab. auscult.

And the *Brownists* their taking offence at it sheweth them to be of the nature of the *Vultures*, who, as *Aristotle* writeth, are killed with the oyle of *Roses*; or rather like *swine*, who, as *Plinie* informeth us, cannot live in some of parts *Arabia* by reason of the sweet sent of aromaticall trees there growing in every wood. Against this therefore they thunder out a volley of objections; in the *Letanie* (say they) there is a prayer for the dead, *Remember not, Lord, the offences of our fore-fathers*; prayer against sudden death, which may be a blessing: prayer for all that travell by land, or by water, and so for theeves and Pirats: for all women labouring of child, and consequently, for all queans and harlots: there is rapping out of oaths, and no better then exorcisms and conjurations, *by thy nativite and circumcision, by thy crosse and passion, &c.* And therefore many who are in charitie with other prayers are frightened with the *Letanie*, and as soon as the Minister beginneth it they run swifter out of the church then he over it.

But I may truly say with the prophet, *timuerunt ubi non erat timor,*

mor, they feared where there was no cause of fear; like silly ducklings they were scared at the sight of the shadow of a Kite in the water. For, not to answer all their objections *en passant* (they are not worth the stay or insisting upon, any of them) those words they first stumble at, *Remember not the offences of our fore-fathers*, are not a prayer for the dead, but for the living, that God would not so remember the offences of our fore-fathers as to visit them upon us, according to that dreadful menacie in the second commandment, *I am a jealous God, and visit the sins of the fathers upon the children to the third and fourth generation of them that hate me.*

The suddain death we pray against is ^{not} a quick riddance out of pain, or a speedie taking us away from the evill that is to come, for that indeed were to pray against our own good: but by *mors repentina*, or suddain death, there is meant unexpected or unprepared death, when we are summoned by death as by Gods messenger to bring in our bills and books to be examined at the great *Audit* before our accompts be readie: it is true, we should be alwayes readie; but who of a thousand is so? And if any be tardie, as thou and I are, shall any blame us for desiring a day at least to make even reckonings and perfect our accompt?

As for those passionate strains, *By thine agonie and bloodie sweat*: they are no forms of oaths, much lesse conjuration (as these ignorant Sectaries blaspheme them) but a compendious and verie usefull recapitulation of the storie of the Gospell: and an acknowledgement of the chief means of our salvation, and a vehement obtestation by the meritorious actions and passions of Christ, like to that 1 *Theff. 1. I beseech you brethren by the Lord Iesus Christ.* Neither are such kinds of earnest obtestations unuall in our perorations to men: *per dextram tuam*, saith Cicero; & *per connubia nostra*, saith Dido. If they are true Christians they beleeve that God hath & doth deliver us from all punishment due to our sin, and from eternall death by these very actions and passions of Christ recounted in the *Letanie*; and if these be undoubted means of our salvation, ought we not to pray to God to save us by these means from wrath, and bring us to his everlasting kingdom?

The

*Zanch. in expo-
sit. pcept. 2.
Tit. de invo-
catione. In ve-
teri Romana
ecclesia semper
mibi placuerunt
hec duo: unū,
quod preces con-
cludant per
Dominum no-
strum Iesum
Christum: al-
terum, quod
exprimant par-
tes mediatoris
& actus offi. ii;
adventes, per
crucem & vul-
nera, &c.*

Set forms of prayer necessary in the Church.

The preposition *By* hath many significations; sometimes it is the note and sign of an oath; sometimes, and that most usually, it signifieth the instrumentall cause, and so it is taken in the *Letanie*; wherein we doe not affirm or swear any thing to be so or so by Christs *nativitie* or *circumcision*, or *death*, or *passion*; but we pray to God to *deliver us* from all the evils both of sinne and punishment before specified by these *meritorious actions* and *passions* of our Redeemer, as by the only effectuell means to procure us such a deliverance.

Gal. 6. 10.

And for the extent of our charitie, and generalitie of our prayers, as we are commanded by the Apostle, *while we have time to do good unto all men, but especially to those of the household of faith*; so we are likewise to pray for all men, because there is no man so wicked and in so damnable a condition to whom God (for ought we know) may not give repentance unto life; and we are indebted unto Gods mercie and restraining grace, that we run not into the like excesse of rict as they, nor are as wide from the way of salvation as the farthest wandering sheep. And though we pray indefinitely for *all that travell by land or by water*, yet those *all* in the churches account are no other then such as travell in the way of a lawfull calling.

7.22.

And as for *women labouring with child*, we pray nothing for them, but that they may be safely delivered; nor for any that are in present danger but that God would preserve them: and have we not expresse warrant for such a prayer both in the words of *Iob*, *O thou preserver of all men?* and of the Apostle. *1 Tim. 4. 10. God is the Saviour of all men, especially of those that beleeve?* upon which ground the Apople himself inferreth a necessarie dutie of all Christians to pray for all men, *1 Tim. 2. 3. 4. I exhort you therefore, that first of all supplications, prayers, and intercessions be made for all men; for this is good and acceptable in the sight of God our Saviour, who will have all men to be saved, and to come to the knowledge of the Truth.*

ARTIC.



A Conclusion to the third Article,
which is to be placed next after

Page 112.

SINCE I had perfected, and in part published my Answer to the exceptions of the *Brownists* taken against our Book of Common-Prayer, I understand that some well-affected to the discipline and Liturgie of the Church, rested not satisfied with my Answer p. 106. to the objected errors in the translation of divers Texts of Scripture, namely, *Psal. 105. v. 28. Luk. 1. 36. Rom. 12. 11. Gal. 4. 25. Phil. 2. 8. Ephes. 3. 15.* because in part I refer them for answer to Master Hooker, M. Fisher, M. Cowell, and others, who had formerly cleared these passages.

It is true, in that place I deliver not their answers, but refer the Reader to their Works; and I was constrained so to doe, because I had not their Books by me to transcribe the particular passages out of them. Howbeit because peradventure thou maist not easily meet with these Authors, or not suddenly light upon the very places, for thy better satisfaction for the present, I have thought fit (not balking any way the fuller and larger Answers of the Authors above mentioned) to put a light into thy hand, with which thou maist safely passe through those difficult Text in that Translation, without any trip or stumbling.

To the first objected error, *Psal. 105. 28. They were not obedient to his word,* whereas according to the Originall, they should have translated it as we read in the *Kings Bible, they rebelled not against his word:* I answer, that the words in our authorized translation are agreeable to the *Septuagint*, whose Translation the Apostle follows often in the New Testament, even where in words, though not in sense, it differeth from the *Hebrew*; neither is there any contradicti-

ὅτι οὐκ ἠκούσαν
τοῦ λόγου αὐτοῦ.

Set forms of Prayer necessary in the Church.

on in the translations. For the pronoun *they* in the old translation, is to be referred to the Egyptians, in the new to *Moses* and *Aaron*. Now if we speak of *Moses* and *Aaron*, *they rebelled not against Gods word*, but were obedient to it; and so the last translation is most true of them, but if we referre the words to *Pharaoh* and the Egyptians, *they rebelled against God*, and were not obedient to his word, and so in them the former translation is verified. Nay, which yet farther justifieth both translations though we distinguish not the persons, but take the word *they* in both translations for the same, namely, *Pharaoh* and the Egyptians; it may be truly said of them *that they were not obedient unto Gods Word* according to the old translation, and yet that *they rebelled not against Gods Word* according to the new. For in regard of their offer to let goe the people when they saw the fearfull darknesse, they *disobeyed not the word of the Lord*, and yet they *obeyed not his word* absolutely, in as much as they with-held their sheep and cattell at the same time.

To the second objected error, *Luke 1. 36. And this is the sixth month which was called barren.* I answer, the fault is not in the Translation, but in the Printer, who should have printed *her* instead of *the*, and so the sense is currant and agreeable to the originall, this is *her* sixth month which, or who was called barren, ἡ δὲ μὴ ἐκτεῖναι αὐτῇ τῇ καλεσμένη στείρα, that is word for word, *this is the sixth month to her that was called barren.*

To the third objected error, *Rom. 12. 11. serving the time* in stead of *serving the Lord*. I answer, there is a *varia lectio*, in the originall, some copies read the Lord, κυρίῳ, and some the time or season, καιρῷ, and both may well stand; for the first serving the Lord, no man can make question; and if we read καιρῷ, that is the season or time, the sense is good, and the precept agreeable to that *Colossians 4. 5.* which requireth that we observe the times, and take advantage of all opportunities of doing good.

To the fourth objected error, *Gal. 4. 25. Agar is mount Sinai in Arabia, and bordereth upon the Citie which is now called Ierusalem;* I answer, that the Greek word συνοικεῖ signifieth, bordereth, or is in
the

Set forms of Prayer necessary in the Church.

the same rank with. And though mount *Sinai* it selfe, on which God descended, and the Law was given, is distant many hundred miles from *Ierusalem*, yet as *Genebrard* observeth, there is a track of hills from mount *Sinai* in Arabia, reaching neere unto *Sion*, whereon *Ierusalem* is built; and so mount *Sinai* may truly be said with the mountaines adjoyning thereunto, to border upon, or be in the same rank with *Ierusalem*; notwithstanding, I grant, the last translation which rendreth *οὐρανὸν* answereth unto, seemeth more agreeable to the meaning of the Apostle.

To the fifth objected error, *Phil. 2. 8.* he was found in apparell as a man: I answer, that though *apparell* be now restrained to signifie a mans outward habit, vesture, or garments; yet the word in ancient times was taken more largely for outward appearance, and so is answerable to the Greek *εἶμας*, signifying shape, fashion, and outward resemblance.

To the sixth objected error, *Eph. 3. 15.* Which is the Father of all, that is called Father in heaven and earth: I answer, that these words are a paraphrase of the sense, rather then a translation of the letter, and such a liberty we may not deny a Translatour, especially when the letter in the original soundeth somewhat harsh in the language into which the translation is made. Thus much may serve to justify the authorized Translation in the Book of Common-Prayer, though for my own part, I wish (as I have else-where expressed my selfe) that all the Psalms, Lessons, Chapters, Verses, and allegations of the Scripture in the book of Common Prayer should in the next edition be printed agreeable to the last and best translation. A rush candle is not to be contemned in the dark, yet if we may have a clearer light with cotton weck, we use it rather. As the former translation was better then could be expected in those darker times: so in these dayes of clearest light, men may expect a better translation then they could then make.

Set forms of Prayer necessary in the Church.

Vid. ep. Perri
Mart. præfix.
apol. Juelli.

I will fill up this Border with a rich Jewell, I meane
the testimonie of that incomparable Bithop, who after
he had most accurately handled all the points of diffe-
rence betweene us and the Roman Church, and thereby
purchased to himselfe the title of the prime Champion
of the reformed Religion through the Christian world,
in his view of a seditious Bull sent into England from
Pius Quintus in *Anno Domini* 1569. page 10. thus washeth
away the aspersion cast upon our Church by that man of
fiene, "*Preces, Fejuria, &c. abolevit*; He saith we have
"no Prayers; he thinketh we meet together like wild
"men, or rather like brute beasts, you know he speaketh
"untruely; behold the Suffrages, the Psalmes, the Les-
"sons taken out of the Old and New Testament; consi-
"der the forme and order of our Churches: wee make
"humble confession of our sinnes, we heare especiall com-
"fortable places of Scripture, which shew us how merci-
"full God is to them that truly and earnestly repent: wee
"give thanks to God for his mercies and blessings upon
"us, we pray him to continue his goodnesse towards us,
"and to lead us into all truth: We pray for the Queens
"Majesty, for all that be in authority, for all the people,
"for those which suffer affliction, for all that either obsti-
"nately or ignorantly refuse the comfort of the Gospel:
"To be short, with one mind and with one mouth we
"praise God, even the Father of our Lord Jesus Christ,
"and all the people say, Amen. Thanks be to God for
"the Prayers which we have, and God grant that we may
"hold them to the end.

ARTICLE 4.

ARTIC. 4.

Concerning the calling of Pastors.

ANABAPTIST.

That there ought to be no distinction by the Word of God, between the Clergie and the Laitie; but that all who are gifted may preach the Word, and administer the Sacraments.

Gastius l. de Anabap. exord. p. 35. Catapaptista sumunt sibi omnes predicandi officium. See the confession of the Anabap. art. 4 & 45.

THE REFUTATION.

This prodigious error, which may be easily convinced not only by the cleare light of Scripture, and the practise of the Christian Church from the beginning to this day: but also by the glimmering light of Reason and Custom of all Nations, a *mongrell* sect of late between Brownists and Anabaptists have set abroad, and thereby after a sort justified the scandall laid upon some in the reformed Churches, by Card. *Bellarmino*, that Protestants have no order at all among them, but confusion; that among them all sorts of Tradesmen and Artificers handle the Word & Sacraments with foul and unwashed hands, to the great dishonour of God, and prophanation of his holy Ordinances. But let the Cardinall and all Papists know, that we own none of these *russet Rabbies*, or *apron Levites*, but detest and abominate them as much as we doe that great Patriarch of the Anabaptists *Cuiperdolin*, who in *Munster* at the Coronation of their Taylor King, creeps upon all four, and passing through a great throng of people, braithed into all their mouthes, saying to every one in particular, *The Father hath sanctified thee, receive the holy Ghost*. This heresie may be felled down at three blowes of the ax (Saint *John Baptist* speaks of) laid to the root of the tree, after this manner:

Sleid com. l. 10. Cuiperdolingus manibus pedibusque reptans per homines conser-tim stans in sublimi discurret, & in ot-lis in balans, Pater (inquit ad singulos) te sanctificavit, accipe spiritum sanctum.

ARGUMENT. I.

No man may conjoyn or confound them whom God hath severed and distinguished:

But God in his Word hath severed the Clergie from the Laitie; and distinguished the Priests from the people, *Num.*

18. 20. *Hos.* 4. 4. 9. *Mal.* 2. 7.

Ergo, None ought to confound them.

The distinction of Clergie and Laity.

A N A P. A N S W E R.

By the Leviticall Law the Priests were distinguished from the people, but that distinction is now taken away, and by the Gospel any who hath the gift of Prayer, and Interpretation of Scripture, may both expound, and dip and doe all such things, as the Clergie of late have appropriated to themselves.

R E P L Y.

1. The distinction of Priest and People is more ancient then the Leviticall Law, & founded in the very Law of nature; for the Indians have their *Brackmans*, the Turks their *Musices*, the Heathen Romans had their *Flamines* and *Arch-Flamines*, the Britains and Galls their *Druides*. Before the Law given, we read of Priests in Egypt, and in Canaan, and in Midian. *Melchisedec* was a Priest to the most high God, Gen. 14. 18. The Priests in Egypt had a portion by themselves, Gen. 47. 22. Only the land of the Priests Pharaoh bought not, for the Priests had a Portion assigned them, and they did eat their portion which he gave them. And Exod. 2. 16. there is mention of a Priest of Midian which had seven daughters.

2. In the New Testament, though the Leviticall Priesthood be taken away, yet there still remaineth a distinction between the Clergy and Laity; for Christ Mat. 28. 19. giveth commission to his Apostles, and their successors, to teach all nations, and baptize them, and John 20. 22. to remit and retain sins; and the Apostle evidently distinguisheth the Flock from their Pastors, Act. 20. 28. Take heed to your selves, and all the flock over which the holy Ghost hath made you overseers. And Gal. 6. 6. Let him that is taught in the Word, communicate to him that teacheth in all good things. And Heb. 13. 17. Obey them that have the rule over you, and submit your selves, for they watch over your soules, as they that must give account; that they may doe it with joy, and not with griefe.

A R G U M E N T. I I.

That for which God inflicted most severe punishments in the Law, ought not to be attempted by any that fear God:
But God inflicted severe punishments upon Lay persons for usurping upon, and intermedling with the Priests function: as namely, upon *Corah*, *Dathan*, and *Abiram* Numb. 16. 31. and upon *Uzzah*, 2 Sam. 6. 7. and upon *Uzziah*, 2 Chron. 26. 21.

Ergo

The Distinction of Clergie and Laitie.

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Ergo, None that feare God, ought to attempt any such thing.

ANAP. ANSWER.

These plagues and judgements fell upon the persons abovenamed for other crimes; namely, upon Corah and his complices for their conspiracie against Moses and Aaron; Uzzah for his presumption; and Uzziah for his pride; not simply for those acts done by them, which seemed to trench upon the Priests and Levites office.

REPLY.

1. It is true, that the former delinquents were guilty of other crimes. For as Angels often appear single, but Devils by legions; so eminent vertues are for the most part single and rare in men, but enormous vices are seldome alone. Yet this no way dulleth the point of the Argument: For the Text is expresse, that the particular punishments above mentioned were laid upon them for those illegall acts done by them, to the wrong & prejudice of the Sacerdotal function. For what saith the Text? *Corah and his company said to Moses and Aaron, You take too much upon you, seeing all the Congregation are holy, every one of them, Ver. 18. They took every man his Censer, & put fire on them: & that hereby they incroached upon the Priests office, it is evident by Moses reproof, ver. 9, 10. Is it a small thing that God hath appointed you to stand before the Congregation to minister unto them, & he hath brought thee near unto him, & seek ye the Priesthood also? Likewise it is said of Uzzah, that he put his hand to the Ark of God, & that therefore the Lord was wroth with him, & smote him in the same place. And for Uzziah, the case is yet clearer, for the Priests withstood him, and said unto him, 2 Chron. 26. 18, 19. It pertaineth not unto thee, Uzziah, to burn incense to the Lord, but to the Priests, the sons of Aaron: yet Uzziah will be meddling with the Censer, and be burning incense contrary to the Law, and thereby he incensed the wrath of God against himself, and immediately the leprosie rose up in his forehead before the Priests in the house of the Lord, besides the incense Altar.*

2. I grant *Corah* and his complices conspired against *Moses* and *Aaron*, but the cause was, *Moses* and *Aaron* withstood his ambition, and would not suffer him to arrogate to himself the Priests function. *Uzzah* was presumptuous, but for ought appears in the Text, he

The distinction of Clergie and Laitie.

Cic. Phil. Sec.
Miror te, An-
toni, quorum
facta imitaris,
eorum exitus
non perhorre-
scere.

shewed it in nothing but this, that he, without any calling from God, presumed to touch his Ark, and do the Office of a Priest. *Uzziah* was proud, and it was the height of his pride which moved him to burn incense, and not content with his Scepter, to meddle with the Censer. I shall adde no more to enforce this Reason then the application of the words of the Oratour to *Mark Anthony*; *I wonder Anthony that thou art not frightened at their ends, whose course thou followest*: So I very much marvell that they who doe such things as *Corah*, *Uzzah*, & *Uzziah* smarted for, fear not that they shall suffer in the like kind, or a worse, without repentance. For although the earth open not her mouth and swallow them up as she did *Dathan*, and his fellow Conspiratours; yet Hell will open her mouth, and swallow them body and soul: And though God smite them not with temporall death, as he did *Uzzah*, yet he will with eternall: And though their flesh be not infected with leprosie, as *Uzziah* was, yet their consciences are most foul and *leprous* in the sight of God,

ARGUMENT. III.

All that take upon them to execute the office of a Priest or Minister of the Gospel, ought to have a calling thereunto,
Heb. 5. 4. 1 Tim. 4. 14.

But Lay persons, whether Merchants, or Artizans, or Husbandmen, or any the like, have no calling to execute the office of a Priest, or Minister of the Gospel.

Ergo, they may not assume, or arrogate it to themselves.

ANABAPT. ANSWER.

Gods conferring gifts upon any man, is a sufficient calling; as for the imposition of Episcopall hands, it is an Antichristian Rite, and giveth the party ordained no power at all.

REPLY.

There is a double calling necessary to a dispenser of the mysteries of salvation; Inward, and Outward: The Inward inableth them, the Outward authorizeth them to discharge their sacred function. Where there are gifts, if God encline the heart of the party to enter into the Ministry, there is an inward calling: yet this alone sufficeth not without

without * an outward calling, either ordinary or extraordinary; Extraordinary callings (sith miracles are ceased) we are not now to expect; nor if any pretend, easily beleeve, or give way thereunto: and therefore we must stick to the ordinary calling, by the imposition of the hands of the Presbyterie; for none may prophesie or preach except he be sent, Jer. 14.

14. *The Prophets prophesie in my name, and I sent them not.* Jer. 27.15. *I have not sent them, yet they prophesie.* Rom. 10.15. *How shall they preach, except they be sent?* And the Christian Church now knoweth no other sending, then by laying on of hands by the successours of the Apostles, and commending them to particular charges; And if such Episcopall Ordination be an Antichristian Rite, we

desire to learn from them what is the Christian form or manner of admitting men into holy Orders; for no other ordination was heard of for 1500. years, or at least approved of, and more: during which time, if there were no lawfull Calling, there were no Pastors feeding and governing the flocks; if no lawfull Pastors, no visible Churches.

2. As the Anabaptists have no outward Calling, so neither inward; for whatsoever overweening conceit they may have of themselves, yet certain it is, they who take upon them to be their leaders and teachers, are such as S. Jerome complaineth of in his 8. Epistle, *Who become*

Masters of the unlearned before they were scholars of the learned. And S. Bern. *Wee have many cocks in the Church, but few cisterns; they who derive to us the heavenly waters, are so charitable, that they poure out rather then stay to have any thing poured into them; more*

ready to speak then to hear; and apt to teach that they never learned. Though they can vary phrases, & out of broken notes hold out a dis-

* *Helvetica posterior c. 18. Nemo honorem ministerii Ecclesiastici usurpari sibi, id est, arbitrio proprio rape e debet: vocantur & eligantur electione Ecclesiastica & legitima ministri Ecclesiae. Et post, Nuncupant Apostoli omnes in Christum credentes sacerdotes, sed non ratione ministerii, &c. Bohemica confess. c. 9. Nulli apud nos permittitur ministerii munus fungi, aut ullum sacrum Domini munus administrare, nisi hic primae Ecclesiae more atque divinitus constituto ordine ad eam functionem pervenerit, vocatusque sit & constitutus. Anglica confess. art. 6. Ministerium docemus legitime vocari oportere, & recte atque ordine praefici Ecclesiae Dei: quo major nobis ab istis sit injuria quibus nihil sepius in ore est, quam apud nos omnes esse sacerdotes, omnes doctores, omnes interpretes. Belgica confess. art. 31. Credimus ministros debere ad functiones illas suas vocari & promoveri legitima Ecclesiae electione. Augustana confess. art. 14. De ordine Ecclesiastico docent, quod nemo debet in Ecclesia publice docere, aut sacramenta administrare, nisi rite vocatus, sicut & Paulus praecipit Tito, ut in civitatibus presbyteros constituat. Wittenberg. confess. art. 20. Nec permittendum est cuivis, quamvis spirituali facultati, ut sine legitima vocatione usurpet publicum ministerium in Ecclesia.*

Nimium multi imperitorum magistri sunt, priusquam fuerint doctorum discipuli. In Cant. Canal. multos hodie habemus in Ecclesia, conobas paucas; tantae charitatis sunt, per quos nobis fluentia caelestia dimanant, ut prius effundere quam infundi velint, totum quam audire paratiores, prompti docere quod nunquam didicerant.

The distinction of the Clergie and Laitie.

course upon some passages of Scripture for an hour or more; yet they are no ways furnished with gifts requisite to a faithfull Shepherd, and able Minister of the Gospel: for they understand not the Scripture in the Originall Languages, they cannot expound without Grammar, nor perswade without Rhetorick, nor divide without Logick, nor found the depth of any Controversie without Philosophy, & School-Divinity. Neither may they flie to immediate inspirations of the holy Ghost, and the miraculous gifts of Tongues, and Prophecie, for such have ceased in the Church for these many hundred years.

The Anabaptists Objections answered.

You have heard how strong our Arguments are for the truth: now ye shall hear in brief how weak the Adversaries Objections are against it.

Object. 1.

First, they alledge out of *Joel 2. 28.* *I will pour out my Spirit upon all flesh, and your sons and daughters shall prophesie, your young men shall see visions, and your old men shall dream dreams:* That though under the Law the people were ordinarily to hear the interpretation of the Law of God from the Priests; yet that under the Gospel God so plentifully powreth his Spirit upon all Congregations, that all Believers are enabled to prophesie, and to speak to instruction, to edification and comfort.

Sol. 1.

But we answer: That the Prophet there speaketh not of any ghostly power to open the Kingdom of Heaven, and remit and retain sins given by Christ to his Apostles and their successors, but of an extraordinary measure of enlightening graces, as also of extraordinary gifts of Tongues and Miracles, as the Apostle Saint *Peter* himself expoundeth the Text, *Act. 2. 15, 16, 17.*

2.

As there is a greater measure of knowledge given to the people under the Gospel, then under the Law, and a more copious effusion of the Spirit; so also to the Pastors: and *to whom more is given, more shall be required.* This Text therefore proveth not that all Sheep should be Pastours, and all Scholars, Teachers; but that both Teachers and Disciples should have a greater measure of knowledge then before they had under the Law.

Object. 2.

Secondly, they alledge out of *Col. 3. 16.* and the *1 Pet. 4. 10.* that all Christians ought to communicate their knowledge and other gifts of the Spirit one to another, and thereby *to teach and instruct and edifie one another.* Therefore all Lay persons who have the gift of Supplication

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education and Interpretation of Scripture, ought to make use of them for the benefit of others, as the Ministers of the Gospel doe.

But we answer, that as the clouds when they are full, drop, and the *Sol. 1.* eares shed, and the fountains flow; so all who abound in knowledge ought in such a way as they are able, according to their calling, derive it to others: but hence it will not follow, that all men have ghostly power to dispense the mysteries of salvation, and administer the Sacraments, and remit and retaine sins, which peculiarly appertain to the Pastorall calling.

There is a double teaching and admonishing, Publique & Private; Publique, by expounding the holy Oracles of God, and revealing to Gods people his whole counsel for their salvation; Private, by Catechizing a mans family, or conferring with his Christian brethren, and rehearsing in some particular what he hath learned from the scripture and other holy Books, or the mouth of his Pastour, or by giving good advice, and shewing him his errours, or encouraging him in a good course, ministering unto him a word of Comfort, or advice, or admonition in due season: And of this latter kind of teaching & admonishing, the Apostle speaketh, as appeareth by the words following, *admonishing one another in Psalmes, and Hymnes, and spirituall songs, singing with grace in your hearts to the Lord.*

Thirdly, they alledge, that *Eldad*, and *Medad*. *Numb. 11. 27.* and *Object. 3.* *Saul*, *1 Sam. 10. 11.* and *Philips daughters*, *Acts 21. 9.* prophesied, that the Prophet *Amos* was a Heards-man, *Peter*, and other of the twelve, Fishermen, and *S. Paul* a Tent-maker: Why then may not Tradesmen, and the like, if God bestowes gifts upon them, preach the Word and administer the Sacraments?

But we answer, that extraordinary instances ought not to be taken for presidents, or drawn into ordinary practise; else false Prophets might now expect to be admonished of their errours by brute beasts, because once God opened the mouth of the Ass, and by it *reproved the madnesse of the prophet Balaam*; and all Souldiers that fight the Lords battaile, *blow rams horns* in stead of trumpets, because once with them *the walls of Jericho were blown down*; or arme themselves with *lamps and broken pitchers*, because *Gideons souldiers* with such weapons discomfited and routed the Midianites. *Sol. 1.*

All these had a calling from God, and proved this their calling by strange and wondrous effects, as by certainly fore-telling things future, or speaking with tongues, which they never had learned, or by mira- *2.*

The distinction of Clergie and Laitie.

miraculous cures, or the like. Let our new Enthusiasts and Brownists prove their extraordinary calling in like manner, and we wil not deny them the exercise of the ministeriall function.

3. It is to be noted, that none are now born in holy Orders, or may challenge the Priesthood by birth; but before they take holy Orders upon them, given them by the Church, they are meer Lay persons. Neither doe we finde fault with any simply, *hoc nomine*, because they have been before of other professions, or trades, (though it were to be wished that there were no necessity of admitting such into the Ministry, whose education or former course of life hath not been corresponding to so holy a Calling) but that we blame them for, is, that they take upon them the honour and office of the Priesthood, not being called thereunto, as was *Aaron*; that they despise the Churches Ordination, by imposing of hands; that they handle the holy Scripture and Sacraments with black, foul, and unwashed hands; that they presume that they have those gifts and graces of the Spirit, which indeed they have not; that they usurp upon the place and function of the Ministers of the Gospel, and too much undervalue the cure of souls, which as Saint *Gregory* rightly defineth it, is *Ars artium*, the *Art of all arts*: And *S. Paul* by the question he propoundeth, resolveth as much, saying, * *Who is sufficient for these things?* But now, as the practice is, and the common estimation of the vulgar, we may crosse *S. Pauls* question, with a contrary interrogatorie, Who is not sufficient for these things? sith Coach-men, Weavers, Felt-makers, and other base Mechanicks, are now (by some) thought able Ministers, and profound Doctors of the Church, and *Exercise*, as they tearm it, not only in private Conventicles, but also *per famam & populum* in great Churches and publike Assemblies, to the great dishonour of God, prophanation of his Ordinances, and scandall of the reformed Churches.

Greg. de cura
Pastorali, l. i.
c. i. Ab im-
peditis pasto-
rale
magisterium
qua temeritate
suscipitur,
quando ars ar-
tium est regi-
men animarū.
* 2 Cor. 2. 16.

ARTIC.

ARTIC. 5.

Concerning taking an Oath, especially *ex officio*.

ANABAPTIST.

NO Christian may lawfully take an Oath, no not though it be required by a Magistrate, especially such an Oath, whereby he may hazard his life, liberty, or estate.

Pont. Catal.

Inter errores

Politicos An-

baptistarum

recenset hos duos, non licere exercere judicia vel in foro contendere, non licitum esse dare juramentum. Sleid. com. l. 10. dicunt non licere Christianis in foro contendere, non jusjuramentum dicere.

THE REFUTATION.

Though this assertion of the *Anabaptists*, as they maintain it, hath a glosse and varnish put upon it of piety, prudence and justice; of piety, in preventing all occasion both of false and vain oaths; of prudence, in not insnaring our selves; of justice, in not concurring actively to our own prejudice or wrong: yet upon due examination it will appear to be repugnant to all three; to piety, by robbing God of a part of his substantiall worship, to wit, a holy kind of invocation; to prudence, by unfurnishing our selves sometimes of our best defence which is to clear our innocency by oath; to justice, by depriving all Courts of justice of this soveraign evidence of truth, and all humane society both of the surest tie of fidelity, and the readiest means to end all strife and controversy. For the farther manifestation whereof I am to clear three points, 1. That oaths may lawfully be taken by Christians, 2. That some oathes may be lawfully exacted of them, and imposed upon them, 3. That oaths may be lawfully urged and exacted not only in civill, but in criminall causes, such as are commonly termed oaths *ex Officio*, when a man is required to answer upon oath concerning some crime or fault objected to him, or articulated against him. Some deny it to be lawfull to take any oath, others allow of oathes freely taken, but not imposed: a third sort dislike not all oaths imposed, but only except against oaths *ex officio*. These three questions hang as it were upon one string. For if no oath may be lawfully taken, certainly none may be lawfully imposed, and if oaths may not be imposed, least of all the oath *ex officio*, whereby we hazard and endanger our lives, liberties, limbs or estate if we confesse, but our souls if we deny upon oath what is truly laid to our charge. Again, on the contrary,

trary, if the oath *ex officio* in some cases may be lawfully imposed, then other oaths may be imposed with much lesse difficulty; and if oathes may be lawfully imposed, certainly they may be lawfully taken. Yet must these questions of necessity be handled apart for the satisfaction of scrupulous consciences, who first must be perswaded of the lawfulnessse of taking an oath in generall, before they will suffer an oath to be imposed upon them: and secondly, that the Magistrate hath a lawfull power to exact oathes before they will take such and such a kind of oath required of them.

Jer. 4. 2.

To lay the foundation therefore firme before we build any thing thereupon. First, I prove the lawfulnessse of taking oathes, the conditions prescribed by the prophet being observed, namely, *that we swear in judgement, righteousnessse and truth*: in truth, not falsly; in judgement, not rashly; in righteousnessse, not wickedly, to the prejudice of equity, or breach of Christian charity.

A R G U M E N T. I.

Whatsoever God commanded is lawful, for Gods command is the rule of good, his cōmand maketh that good which otherwise were evill, as *Abrahams* offer to kill his sonne, and the *Jewes* robbing the *Egyptians* of jewels of gold, and silver: and in like manner his prohibition makes that evill, which otherwise in it selfe were good, as working in a mans calling on the Sabbath day, the sparing the fattest of the cattell for sacrifice by *Saul*; if every sin be a transgression of the law, it cannot be sin to fulfill it.

But God commandeth taking of oaths as part of his worship, *Deut. 6. 13. Thou shalt fear the Lord thy God and serve him, and sweare by his name. Deut. 10. 20. To the Lord thou shalt cleave, and sweare by his name, he is thy praise, and he is thy God. And Jer. 4. 2. Thou shalt sweare, The Lord liveth, in truth, judgement, and justice. And to such as swear in such a holy and religious manner, God promisseth a blessing both outward and inward; outward, Jer. 12. 16. If they will diligently learn the wayes of my people to swear by my name, then shall they be built in the midst of my people; inward, Psal. 63. 11. The King shall rejoyce in God, and every one that sweareth by him shall rejoyce or glory in him.*

Ergo,

Ergo, to swear is lawfull for Christians.

ANABAP. ANSWER.

It was lawfull to swear when God commanded it under the law, but it is not now lawfull for Christians, sith Christ hath forbidden it in the Gospel.

REPLY.

1. The same God is Law-giver both to the *Jewes* and *Christians*, and the same truth shineth in the law, and in the Gospel, only with this difference: in the law it shined through a tiffany or vaile of rites, and ceremonies: but in the Gospel as it were with open face. The vaile is now taken away, whereof religious swearing by the name of God was no part. For, an oath containeth not a resemblance of Christ, but a worship of God. It is no type or sign of grace, but a seal of truth, the sense whereof is meerly moral, the law of it natural, the use perpetuall, the worship performed in it to God is essentiall. When we call God to witnesse a hidden truth, in the sincerity of our intentions, we agnize his Sovereign greatnesse. For every oath is by a greater, *Heb. 6. 16.* we professe his all-seeing wisdom, we invoke his revenging justice, which are not rituall, but substantiall parts of worship. In which regard in the text of the prophet *Jeremy* above alleadged swearing is joyned with the fear of God, and cleaving to him; both duties of the first table required by the eternall morall law of God.

2. As we have warrant for swearing in the old Testament, so also in the new; for Christ himself was made our Priest by oath, *Heb. 7. 21.* *Those Priests were made without an oath, but this with an oath, by him that said unto him, The Lord sware and will not repent, Thou art a Priest, &c. By so much was Jesus made a surety of a better Testament.* God his using an oath for conformatiō of Christ his Priest-hood warranteth the custom of giving and taking an oath at the Inauguration of Emperours, Coronation of Kings, Consecration of Bishops, Ordination of Ministers, & generally the admission of any person of quality into any place of trust, or command, or weighty charge in church or Common-wealth. God himself using this kind of confirmation confirmeth this kind and use of an oath. Neither are promissory oaths only approved by the Gospel, to bind our faith, and assure loyalty & fidelity, but also assertory, to clear doubtfull truths, and end litigious suites; *Heb. 6. 16.* *For men verily swear by the greater, and an oath for confirmation is to them an end of all strife, even Christ himself who*

The lawfulnessse of Oathes,

Cic. ter. Offic.

is AMEN, the faithfull witnesse, and in whom all the promises of God are Yea and AMEN, often corroborateth his divine Essayes and heavenly promises with that sacred ingemination AMEN, AMEN; which is virtually, if not formally an oath, according to the strict definition of an oath, which is, *affirmatio religiosa*, or as the Schooles define it more fully, *affirmatio vel negatio interposita religione*, a religious asseveration, or the affirming and denying any thing with a divine attestation.

3.

Christ in the fifth of *Matthew* forbiddeth not all kinde of swearing, but the ordinary and accustomed swearing then in use among the *Jewes*, and allowed by the *Scribes* and *Pharisees*, who erroneously conceived, that swearing by heaven and earth, or *Ierusalem*, or any creature, was no taking Gods name in vaine, because in such oathes Gods name was not used. This practice of theirs our Saviour condemnes, and refutes their error, *Mat. 5. 34. Swear not at all, neither by the heaven, for it is Gods Throne; nor by the earth, for it is his Footstool; nor by Ierusalem, for it is the City of the great King, &c.* But of this more in the solution of the adversaries objections.

ARGUMENT II.

That which hath been practised by God himselfe, the elect Angels and Saints speaking by divine inspiration, cannot be sinfull or unlawfull; else we should make God himselfe the authour of sinne, and lay impiety or iniquity to the charge of holinesse and justice it selfe.

But the Scripture bringeth in, first God swearing, *Gen. 50. 24. Exod. 13. 5. 11. Exod. 33. 1. Numb. 14. 16. 23. 30. Numb. 32. 10. 11. Deut. 1. 8. & 8. 35. Ios. 5. 6. Psal. 95. 11. & 110. 4. Heb. 6. 17. & 7. 21. 22.* Secondly, Angels, *Dan. 12. 7. I heard the man cloathed in linnen, when he held up his right hand and his left to heaven, and sware by him that liveth. Rev. 10. 5. 6. And the Angel which I saw stand upon the Sea, and upon the Earth, lifted up his hand to Heaven, and sware by him that liveth for ever, that there should be time no longer.* Thirdly, the Saints, *Abraham, Gen. 21. 24. Iacob, 31. 53. Ioseph, Gen. 47. 35. Moses, Ios. 14. 9. David, 1 Sam. 20. 3. & 24. 22. Jonathan, 1 Sam. 20. 16. Eliah, 1 Kings 17. 1. Gedaliah, 2 Kings 25. 24. Asa, 2 Chron. 15. 14. Obadiah, 1 King. 18. 10. Elisha, 2 King. 2. 6.*
Ergo,

Ergo, swearing is not unlawfu'l.

ANABAPT. ANSWER.

God giveth the Law to us, not to himselfe; and for the examples alledged out of the Old Testament, they are no good precedents for us to follow, because the people of God were not forbidden to swear by God in the Law, but we are by Christ in the Gospel.

REPLY.

Though God be under no law, yet he is a law to himselfe, his nature is his law, which he never doth or can transgresse, violate or dispence with. *He is all light, and there is no darknesse; all truth, and there is no falshood; all justice, and there is no iniquity in him.*

Neither is it true that the Saints under the Gospel lie under a greater restraint in respect of oathes, then those under the law: for as they, so these have not refused upon just cause, and weighty occasions to appeale to God, and call him to attest the truth of their speeches, and sincerity of their intentions. For how many sacred attestations in this kinde finde we in the writings of the Apostle? neither can it be said he used them being transported by passion, or out of infirmity, for his Epistles are inspired, and the religious asseverations in them are no other then the dictates of the holy Ghost. Such are these, Rom. 1. 9. *God is my witnesse whom I serve with my spirit in the Gospel of his Son, that without ceasing I make mention alwayes of you in my prayers.* Rom. 9. 1. *I say the truth in Christ, I lye not, my conscience also bearing me witnesse in the Holy Ghost, that I have great heavinesse and continuall sorrow in my heart.* 2 Cor. 1. 23. *I call God for a record upon my soule, that to spare you I came not as yet to Corinth.* Gal. 1. 20. *Now the things which I write unto you, behold, before God I lie not.* Phil. 1. 8. *For God is my record how greatly I long after you all in the bowels of Iesus Christ.* 1 Thess. 2. 10. *Ye are witnesses, and God also, how holily, and justly, and unblameably we behaved our selves among you that beleaved.*

ARGUMENT III.

No part of Gods true and substantiall worship can be sinfull; else vertue should be vice, and godlinesse it selfe wickednesse, light should be darknesse, and good, evill. But swearing with such cautions and proviso's as are set down by the Prophet *Jeremy*, is a part of Gods true and

The lawfulnessse of Oathes,

substantiall worship, for it is a religious invocation of his name, with an acknowledgement of his omniscient wisdom, & omnipotent justice: omniscient wisdom, whereby he knoweth all hidden things and the very thoughts and intentions of the heart of man; and omnipotent justice, whereby he is able and will punish those sinnes which come not within the walk of mans justice.

Ergo, swearing after a religious manner cannot be sinfull.

A R G U M E N T. I V.

Whatsoever is necessary for the detecting and punishing of wickednesse and vice, and the acquitting of innocency, and preservation of all humane commerce, and society, cannot be sinfull and unlawfull. For where God appointeth the ends, he appointeth also the means; and as the powers that are ordained by God, so the estates that are to continue among men are established by him.

But the giving and taking of oaths is necessary for all these ends, as the experience of all Societies demonstrate, and the practice of all Courts both Ecclesiasticall and civill, and the custome of all nations, wherein there is any use at all of distributive or commutative justice.

Ergo, taking and giving oathes cannot be unlawfull.

To these two latter arguments, because the Anabaptists have shaped as yet no answers, I forbear to adde anything for the confirmation or illustration of them, and now I come to refell their objections, and break in pieces those bulrushes, wherewith they fight against the lawfull use of oathes, as well publike as private.

Object.

If all oaths are forbidden simply, then no Salves, or Proviso's, or limitations above mentioned will help the matter.

But all oathes are forbidden simply, *Mat. 5. 24. But I say unto you, swear not at all*, and *James 5. 12. But above all things my brethren swear not.*

Sol. I.

Ergo, no religious Christian must or may swear upon any tearms. To oppose as it were the prohibition of the Son to the command of the Father, and to affirme that which the Father commandeth in the Law, the Sonne forbiddeth in the Gospell, is to blaspheme with *Marcion*, and make the precepts of the holy Ghost to clash one against another.

another. I answer therefore as before, that our Saviour forbiddeth not all kind of oathes, or manner of swearing, but such as was then in use, and allowed by the *Scribes* and *Pharisees*, who fondly and absurdly conceived, that to swear by heaven or by earth or any other creature was no breach of the third Commandement, because in such oathes they took not Gods name in vain, and this is S. *Jeromes* interpretation: Christ, saith he, *forbids us not simply to swear, but not to swear by the creatures, viz.* either by the heaven, or earth, as the *Scribes & Pharisees* used to swear; nor by the light, as the *Manichees*; nor by the Stars, as *Jupiter* in the poet. *per sidera juro*; nor by the life of their Princes, as the *Egyptians* and *Romans*, *per genium Caesaris*; or, *per patrios cineres*, by their parents ashes, as most of the heathen. For such swearing is a part of divine worship, to swear by any creature is to ascribe a deity unto it, & to commit idolatry. And if the originall be read without a comma or colon thus, swear not at all, neither by heaven, &c. then it is evident that Christ in these words forbids not the act of swearing, but the unlawfull form. But because in some ancient copies there is a colon after the prohibition, Swear not at all: I answer,

Calv. instruc. adv. Anabap. Populus male instructus à suis doctoribus putabat non jurari cum oblique sumebatur nomen Dei. Comment. in Matth. non prohibet, ne juremus, sed ne juremus per creaturas.

Secondly, that Christ here forbids all Christians to swear upon any slight, or trifling occasion, or in their ordinary communication; but saith he, *let your yea, be yea, and nay, nay*; that is, affirme a truth, and deny a falshood simply and barely without making the holy & reverend name of God accessory to your vain and triviall discouries; no grave or sage person would endure to be brought in for a witnesse in every petty matter of smal or no consequence, to which yet most men tremble not to call the Sovereign Majesty of heaven and earth to re- stifie. An oath, saith *Aristotle*, is *τιμωτάτορον*, a thing most pretious and venerable, not unfitly compired by S. *Augustine*, to a dangerous medicine, never to be applied but in a desperate disease: then and then only an oath is warrantable, when nothing but an oath can be availeable.

* Pet. Mart. loc. com. clas. 2. c. 2. Legem à nobis exigit, ut ita fideliter & ex charitate simul vivamus, quò nobis non opus sit juramento. August. Serm. 28 de verb. Apost. Dominus & Jacob is idem prohibuerunt jusjurandum, non ut illud pro suis è rebus humanis tollerent, sed quia caveremus à perjurio non facile jurari de.

Christ, saith * *Peter Martyr*, requires that all Christians so carry themselves, that there need to be no oath among them. Saint *Augustine* further addeth, that to prevent the danger of perjury, Christ here forbiddeth all customary swearing, because perjury is a precipice and breakneck of the soul, Christ forbids us as it were to come near the edge of the hill, and not at all to venture upon an oath unless we be drawn thereto, and lawfully required by a Magistrate or some other, in a case of great importance.

Secondly, the *Anabaptists* dispute thus, Whatsoever commeth of evil

Object. 2,

The lawfulnessse of Oathes,

evill is sinfull, but all oathes come from evill. (For Christ himself, *Mat. 5. 37.* saith, *Let your communication be yea, yea, nay, nay: for whatsoever is more then these commeth of evill*) Ergo, all oathes are sinfull.

Sol. 1.

But we answer, First, that the Proposition is not currant. All that commeth from evill, or is occasioned by evil, is not sinfull. For, *Ex malis moribus bona nascuntur leges.* The best laws were enacted upon ill occasions, and very corrupt manners of men: apparell at the first came from evill, *viz.* shame for sin; and singular Antidotes and remedies, were found by occasion of venemous humours, and maladies of the body: yet are they good and wholesome: so, though giving & taking oaths came at the first from evil, namely the want of charity, or fidelity in men, yet it doth not follow that oathes are evill or sinfull in themselves.

2.

The assumption is not true of all oathes, but of vain, rash, or false oathes, or customary swearing at every other word in an ordinary communication, these come from evil, (*i.*) the Devill, or from an ill habit, or a bad conscience.

Object. 3.

The *Anabaptists* argue thus, Those things that are future are not in our power, therefore in swearing to doe such or such things, to perform such or such Covenants is to expose our selves to the danger of Perjury.

But we answer.

1.

That, if there were any force in this argument at all, it would overthrow all promises, as well as oathes; nay it would impeach our vow in Baptisme, to forsake the Devill and all his works, & to fight under Christs Banner, &c. For those things are not in our power, & therefore in those and all other promissory oaths there is a condition tacite or expressed, *Si Deus voluerit*, as farre as God shall enable us, or So helpe me God, or God being my helper.

2.

In all such oathes by which we bind our selves to perform any future act, we swear not simply to make good the event, which often is not in our power, but we engage our wills and utmost endeavours; neither are we guilty of perjury if we would and could not, but if we could and would not keep truth, and be as good as our words.

Object. 4.

If the heathen have been more carefull to refrain the violation of the name of God by frequent and usuall swearing then we, they shall rise up in judgement against Christians, and condemn them at the last day: for among them the Priests seldome or never swear, the *Essens* esteemed no better of swearing then of perjury: if a man among them

them were put to his oath, they accounted him a confessed lyer, and such an one who had lost his reputation among honest men. *Plutarch* in his *Roman Problemes* yeelds a reason why the Priest of *Iupiter* might never sweare, because they held it a great derogation to that venerable opinion all ought to have of him. *Pythagoras* was so strict in this point, that when he might have avoided a mulct of three talents if he would have sworn, he chose rather to indure the penalty, then he would take an oath in defence of the truth. The *Scythians* refused to take an oath enjoyned thē by *Alexander*, & scoffed at the scrupulous caution of the *Grecians*, who would passe no act without signing it, & swearing to it; *Scythæ colendo fidē jurant*, our *Scythians* faith is our band, and our promise our oath. Those who blush not to break their faith with men, will make no scruple of conscience to forswear themselves by their Gods: An honest mans word is as good as his oath, & a prophane persons oath is no more to be regarded then his word.

Curtius l. 7.
Græcorum cautio est acta consignare, & Deos invocare, nos religionem in ipsa fide novimus, qui non reerentur homines fallent Deos. Cic. pro Rosc. Comædo.
Sol. 1.

All these examples of the Heathen may be alleadged to good purpose, to shame and confound those Christians in name, who rap out oaths by no allowance, who turn Christs meritorious sufferings in all his parts into blasphemies, & wound his very wounds. Assuredly if men shall give account at the day of judgement of every idle word, much more of execrable oaths: but it will not follow, we may not swear lightly or rashly to the great dishonour of God, and scandall of religion; and therefore we may not honour God by an oath, by calling him to witnesse in matters of greatest moment, whereby we agnize his soveraign Majesty, we professe his all-seeing wisdom, we invoke his sin-revenging justice, against all those who dare put his holy and dreadful name, to that which their conscience tels them is a falshood.

Whereas it is said that an honest man wil have as wel a care of his word as his oath, & a dishonest man as little regard of his oath, as his word; this is but a vain flourish: for an honest man who wil have a care of his word, will have a greater care of his oath: and a twist is stronger then a single string; & although many dishonest men wil falsifie their word for their advantage, yet they wil not so easily be brought to forswear themselves, in regard of the severe penalty of the law; & the infamy and horreur of the sin of perjury: whereof the *Hebrewes* write, that at the giving of the tables in Mount Sinai, when the law was proclaimed against perjury, heaven and earth shooke, as it were trembling at so horrid a crime. The issue and effect of all is this, as God sweareth by himself for our comfort, so we may swear by him, for his

2.

Martyr. loc. com. class. 2. cap. 7. Cum in Sinii darentur tabule statim ut lata lex est de perjuriotatus orbis est concussus. Jer. 4. 1.

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glory : nay the Prophet goeth farther, *we ought*, and it is our duty to *take an oath in truth, by the truth, and for the truth ; in truth*, that is, in a true and just cause ; *by the truth*, that is by God, who is the truth ; and *for the truth*, that is, for the manifestation and confirmation of truth.

The second difficulty concerning oathes, is, whether they may be imposed. I answer briefly, they may, both by supreme and inferiour Magistrates, deriving their authority from him ; this I prove, First, by cleare testimony of Scripture : Secondly, by the examples of holy and religious men, who have both administred, and taken such oathes : Thirdly, by evidence of reason.

A R G U M E N T I.

Josh. 23. 7, 8.

In the charge that *Ioshuah* gave to the Elders, Heads, Judges and other officers of *Israel* ; among other things, there is this remarkable passage : *Ye shall not make mention of the names of other gods, nor cause to swear by them : neither serve them, nor bow your selves unto them : but cleave to the Lord your God, as you have done this day : Whence I thus frame my argument.*

What the Rulers of *Israel* were forbidden to doe to other gods, this passage sheweth, that they may and ought to doe to the true God.

But the Rulers of *Israel* are forbidden to make mention of, or cause any to swear by the gods of the heathen.

Ergo, they may, and ought to make mention of the name of the true God, and require, and cause men to swear by him, when an oath shall be required of them.

A R G U M E N T II.

What the Saints of God are recorded to have done, and they are no where reprov'd for the doing therof, in holy Scripture, we may doe ; for all those *things were written for our example*, 1 Cor. 10. 6. But the Saints of God are recorded in holy Scripture, to have exacted, and taken oaths imposed : for *Abraham*, Gen. 24. 23. *maketh his servant swear by the Lord God of Heaven, that he should not take a wife to his sonne of the daughters of the Canaanites : David* being urged by *Saul*, *sware*, 1 Sam. 24. 21, 22. *that he would not cut off Sauls seed after him. Ezra made the*
chiefe

chiefe Priests, and all Israel to swear that they would put away their strange wives, according to the commandment of God, Ezra 10.5. Neh. 5.12. called the Priests and took an oath of them, that they should doe according to their promise, that they should restore unto their brethren their lands, their vine-yards, their olive-yards, their houses, and also the hundred part of their mony, and of their corn, wine, and oyle, they exacted of them.

Ergo, Christians may lawfully both impose and take oaths.

ARGUMENT. III.

All Christian Magistrates may command those who are subject to their authority, such things as are lawfull and necessary for the discharge of their office, and the preservation of humane society.

But oathes are things lawfull, as is proved in the former question; and they are necessary for the execution of the Magistrates office, and the preservation of humane society: For without such oathes the Commonwealth hath no surety upon publick officers and Ministers; nor Kings upon their Subjects, nor Lords upon their tenants; neither can mens titles be cleared in causes civil, nor justice done in causes criminall; nor dangerous plots and conspiracies, be discovered against the State.

Ergo, Christian Magistrates may command those that are under their authority, to take oaths; and this is the constant judgement of the reformed Churches.

But they object no man may be enforced to any act of Religion, for Tertullian saith acutely and truly, *nec Religionis est Religionem cogere; It is against Religion, to compell or enforce Religion*. But the taking of an oath whereby we invoke God, is an act of Religion: Therefore no man may or ought to be enforced to take an oath.

There are two sorts of acts of Religion, inward and outward, First, inward, as to adhere to God, to love him, to believe in him, and put our confidence, and place our happinesse chiefly in him: these, and such like acts of Religion cannot be enforced. Secondly, outward, as coming to Church, receiving the Sacrament, and making confession of our faith; fasting and prayer: these latter may be enforced, as we see by the example of Josiah, who compelled all Israel to serve the Lord,

Harm. confel. sec. 19. nempe Helvetica c. 30

Damnatus Anabaptistas, qui negant Magistratui juramenta prestanda esse.

August. 2. confel. art. 16.

Christianus licet exercere iudicium, lege contrahere, tenere proprium, jusjurandum postulantis Magistratibus dare.

Et infra, Damnatus Anabaptistas, qui interdunt hac civilia officia Christianis.

Object. 1.

Sol.

2 Chro. 24. 23.

Luk. 14. 23.

and by the speech of the King in the Parable, *who made a great supper, and had many guests, & when they had made their severall excuses, said to his servant, Goe to the high-ways and hedges, and compel them to come in, that my house may be full.* Among these latter acts of Religion is the taking of an oath, which though in all leagues, and covenants, & holy vows, it ought to be free; yet in divers cases for the manifestation of truth in legall proceedings, and setting a period to otherwise endlesse suits may lawfully be exacted and imposed.

Object. 2.

No Christian Magistrate, or any other, may encroach upon the Sovereign prerogative of Almighty God. But it is the Sovereign prerogative of Almighty God, to bind the consciences of men, therefore no Magistrate or any other, may impose an oath; whereby the consciences of men are tied and bound.

Sol. 1.

As it is the prerogative of God to search the heart, so also to bind the conscience immediatly & directly: the laws, ordinances or commands of men, may work upō the outward man, but they cannot engage the conscience directly & immediately, or by themselves; but so far only as they may be included in the general cōmand of God, which is to obey those that are set over us in such things, as are not repugnant to his will. Whence it is, that the Apostle pressing the doctrine of obedience to higher powers, saith, *Rom. 13, that we must needs be subject, not only for wrath, but for conscience sake.*

2.

This very particular of swearing by Gods name, when we are required thereunto, is commanded by God himself, *Jer. 4. 2.* and so the Magistrates command hath strength and power, to tie the conscience from Gods command.

Object. 3.

None ought to be put to their oath who are like to forswear themselves, for this both the Civill and Canon law forbiddeth, because it is a kind of thrusting men down a steep hill, to the ruine of their souls by perjury. But such is the condition of the greater sort of men, that it is very likely, for hope of reward, or to save their lives, limbs, liberty or estate, they will strain a vein in their heat, and take a false oath: therefore men ought not to be put to their oaths.

Sol. 1.

If a man be defamed for a prophane person, or common swearer, & much more, if he have been cōvicted of perjury, he ought not to be put to his oath; lest where before *he doubt*, he may the second time *make shipwrack of his faith, and a good conscience.* But the rule of the law is, *Supponitur esse bonus, qui non probatur esse malus; He is supposed to be an honest man, against whom there are no proofs, or strong presumptions that he is otherwise.*

2. Though

Though the Magistrate in some cases for the publike good, exact an oath of many men who forswear themselves, yet is not the Magistrate any way authour of, or accessory to their perjury. For he requireth them to swear truly, not falsely, and for ought that he knoweth, they may as wel clear themselves, as condemn themselves upon their oath; neither doth there appear unto him any cause, or just suspicion, that the party to be sworn, is like to take a false oath; for if there do, both in conscience and in discretion, he will be shie of administering an oath to such a person, in such a case.

The third difficulty concerning oaths is, whether the oath *ex officio*, be lawfull; that is, whether a Magistrate Ecclesiasticall, or temporall, may require and exact an oath of a man, which in duty he is bound to take, in a case which concerns himself, and may tend to his own prejudice, and damage. As in *Ninus* his victories, every former conquest, was *gradus futura victoria*, a degree and step to a latter; so it falleth out in the determination of the difficulty concerning oaths: the resolution of the former question, is a step and furtherance to the latter. For if oaths be lawfull, the Magistrate may enjoin them by his authority; and if he may impose any oath, especially the oath *ex officio*: without which, the ordinary proceedings, as well in Ecclesiasticall Courts, as temporall, will be stopt; and all speedy course of justice hindred: And although what hath been formerly alleadged in justification of the imposition of oaths, might suffice to resolve the consciences of men, not fore-stalled with prejudicated opinions: yet because this kind of oath hath bin of late cried down with much vehemency, & bitterness, for the satisfaction of scrupulous minds, I will endeavour to bring more pregnant proofs, for the lawfull & necessary use thereof then I have yet found in any, who have travelled most in this argument, especially to bring *water to their own Mills*.

ARGUMENT I.

Every oath which may be taken in truth, judgment & righteousness, is lawfull. Such is the oath *ex officio*.

Ergo, lawfull,

The Proposition is the Prophet *Jeremies* the assumption is thus proved according to each part of it. First, it may be taken *in truth*, neither is it required otherwise to be taken; the tenour of it being, "There are Articles in Court against you, or questions to be demaded of you;

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Josh. 7. 19.

“ you shal answer the truth, and the whole truth, and nothing but the truth; so far as you know, & by law you are bound, so help you God. Secondly, it may be taken in *judgment*, for before we are required to give answer to any particular, the Articles are distinctly read unto us, & we may deliberately & judiciously shape our answer thereunto at the present, if we perfectly remember every circumstance, & find no scruple in the interrogatory: or we may crave farther time to bethink our selves, to give a fuller answer. Thirdly, it may be taken in *righteousnes*: for if we be innocent by our oaths, we shall acquit our selves, and if guilty, we shall give way to justice to proceed: and as it is a righteous thing to acquit an innocent, so also to detect a Malefactor, in which regard *Joshuah* perswadeth *Achan* to glorifie God by confession of his sin.

ARGUMENT II.

For what we have a President from the actions of our Saviour, we may lawfully do. For *S. Bernard* saith truly, every action of Christ serveth for our instruction.

But we have a President from Christ, for answering directly upon oath in a case criminall; which proved also Capitall, *Mat. 26. 63, 64.* *The high Priest said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God: Jesus said unto him, thou hast said. Neverthelesse I say unto you, hereafter shall you see the Sonne of man sitting at the right hand of power, and comming in the clouds of heaven; then the high Priest rent his cloathes, saying, he hath spoken blasphemy.*

Ergo, we may lawfully answer upon oath, in a cause criminal, concerning our selves.

ANABAP. ANSWER.

That as it was no robbery in Christ to be equal with God, so it was no blasphemy in him to say that he was the Son of God: & therefore this answer of Christ was in no case criminall; and consequently, his example no President for us in the like.

REPLY.

It is true, that neither Christ himself, nor any of his holy Martyrs or Saints, who have been put to most cruell torments, and death, were

were guilty of any such sin or crime before God, for which they notwithstanding suffered such things: yet, because either by the Roman lawes, or in the opinion of the Magistrate, those things of which they were accused, were esteemed crimes; & they punished as malefactors: their examinations, and trials, are truly said to be proceedings in *criminall*, yea in *capitall causes*: and the patient is as much prejudiced, and infinitely more wronged, if he suffer death, or bonds, upon his confession of the fact: if it be no crime at all. Therefore this example serves to that end, for which it is brought.

If it had been either unlawfull for the high Priest to require Christ to answer upon oath, concerning that which the high Priest judged a capitall crime, or for Christ to have given a direct answer in such a case; he would have reprov'd the high Priest for adjuring him in such manner as he did: or at least answered him with silence as he did *Pilate*, and him also, in other questions.

I.

ARGUMENT III.

What was appointed by the law of God, cannot be in its own nature sinfull, or repugnant to the law of Nature. For though some part of the law of God delivered by *Moses*, doe not now bind us to the performance thereof: yet we are bound to beleeve that law was *just, and holy, and good*; and commanded nothing in its own nature sinfull, or repugnant to the law of nature, or right reason.

But answering upon oath in causes criminall, which might tend much to the prejudice and damage of the examined, was appointed by the law of God.

Ergo, answering upon oath in causes criminall, is not sinfull and repugnant to the law of Nature.

Exod. 22. 11.

Num. 5. 19.

1 King 8. 31.

Ezra 10. 5, 11.

ANABAP, ANSWER.

Neither are the judicials of Moses now in force, neither was any oath ex officio administred to the Jewes, like to ours.

REPLY,

This argument is not brought to prove the necessity of taking an oath now in those very cases, as namely of jealousy, loane, and the marriage of strange wives, but the lawfulnessse of demanding, and taking an oath in causes criminall in generall.

I.

All

The lawfulnessse of Oathes,

All these instances come home to the point in question, and the argument holdeth strong *à comparatis* after this manner. No sufficient reason can be alledged, why oathes may not be imposed and taken, as well by Christians under the Gospel, as by Jews under the Law in causes criminall, reflecting upon themselves: but oathes were lawfully demanded and taken by the Jews in causes criminall, therefore they may be so by Christians. That such oathes were by Gods law enjoined to the Jews, appeareth first in case of loane or trust, *Exod. 22. 10, 11*. If a man deliver to his neighbour an Asse, an Oxe, or a Sheep, or any beast to keepe; and it die, or be hurt, or driven away, no man seeing it: then shall an oath of the Lord be between them both, that he hath not put his hands to his neighbours goods; and the owner of it shall accept thereof, and he shall not make it good: but if it be stolne from him, he shall make restitution unto the owner thereof. In the case of jealousy, *Numb. 5. 19*. And the Priests shall set the woman before the Lord, and uncover the womans head, and put the offering of memoriall in her hands; which is the jealousy offering: and the Priest shall have in his hand the bitter water, that causeth the curse; and the Priest shall charge her by an oath, and say to the woman, If no man hath lyen with thee, and if thou hast not gone aside to uncleannesse with another, in stead of thy husband, be thou free from this bitter water, which causeth the curse, &c. In the case of trespassse, *1 King. 8. 31*. If any man trespassse against his neighbour, and an oath be laid upon him, to cause him to swear; and the Oath come before thine Altar in this house: then heare thou in Heaven, and doe, and judge thy servants, condemning the wicked, to bring his way upon his head; and justifying the righteous, to give him according to his righteousness. In case of prohibited marriages, *Ezra 10. 5. 11*. Then arose Ezra, and made the chiefe Priests, the Levites, and all Israel to sweare, that they would put away their strange wives of the people of the Land: and they sware. And Ezra stood up, and said unto them, Yee have transgressed, and have taken strange wives, to increase the trespassse of Israel. Now therefore make confession unto the Lord God of your Fathers, and doe his pleasure; and separate your selves from the people of the Land, and from the strange wives. It is true, these cases are not every way parallel to ours, for our Priests have no receipt at this day, to make the water of cursing; nor are we prohibited to marry with foreiners, so we marry in the Lord: neither doe we put men to their oathes in actions of trespassse, but if the party accused deny it, we convince him by witnesses:

yet

yet this exception cutteth not asunder the sinews of the former argument. For though the cases in particular be very different, yet they agree in this generall: that oaths have been lawfully urged and exacted of men, touching matters dammageable criminall and penall to themselves: And if oaths may be lawfully imposed and taken in this kind, to satisfie the humour of a jealous husband, or still the clamour of a private person wronged, how much more is it equal & just, that this be done upon the Judges office, who is no way privately interested, & for the satisfaction and preservation of the Church or Commonwealth, to remove a common scandall and offence by the parties clearing himself, or his condigne punishment.

ARGUMENT IV.

What is just & equal & may be done without breach of Gods law in Temporall Courts, cannot be unjust, nor derogatory to the divine law in Spirituall.

But oaths *ex officio* though not known by that name, are usually taken & held to be just & lawful in temporal Courts, namely, Leet Courts, Sessions, Assises, Chancery, and Court of Request. For the Jury are upon oath to present all annoyances, abuses, & transgression of penall Statutes, whereof themselves may be, & often are guilty; and the Defendants in Court of Request and Chancery, answer upon oath to bills put against them, the particulars whereof often deeply concern them; and in case they give not a direct and full answer, they proceed against them, *pro confessis*: and if they answer directly and fully, in case they are faulty, either by denying they for-swear themselves, or by confessing the matter of fact, they consequently condemne themselves: nay, which is very considerable, they who are the greatest oppugners of our Ecclesiasticall Courts, and greatest sticklers for the discipline of *Geneva*, are forced to make use of the oath *ex officio* themselves. For *Comperell* was appointed by the consistory of Elders of *Geneva* to be examined upon oath concerning three interrogatories about dancing, whereof two concerned what he had in his very purpose and intention of mind; and this their practise was agreeable to the decree of a Nationall Synod held in *France*, in the year 1565. where-

The lawfulness of Oathes,

by it is resolved that the faithfull may be *constrained* by the Consistory to tell the truth, so far forth as it derogateth nothing from the authority of the Magistrate. This *constraint* could not be by fine or imprisonment, or torturing the body: for in so doing, then they should trench upon the civil Magistrates right, but by imposing of an oath, which is a kind of *torturing of the conscience*.

Ergo, oaths *ex officio* are just & lawfull in Spirituall Courts.

ARGUMENT V.

If the oath of purgation, wherby a man in a cause criminal is required to take his corporall oath, that he is not guilty of such an offence, wherewith he is charged, be lawfull, the oath *ex officio* cannot be unlawful: for they are either the same, or at least stand upon the same ground. But oaths of purgation, as they have bin very ancient, so they have bin always held lawfull, and in many cases necessary.

Ergo, the oath *ex officio* is also lawfull.

D' Etis Creten-
fis, l. 2. de bello
Trojan.

Can. 21.

Grat 12. q. 4. c.
mandastis.

Greg. Ep. 23.
ad Justin. c. 1.
2. Ep. 8.

Now for an oath of purgation, we find it as ancient as the Trojan wars, *Agamemnon* being suspected to be naught with *Hippodamia*, commanded an Host, or Sacrifice to be brought, and drawing his Sword, he divided it into two parts; and passing between them with his bloody Sword, sware that he had never defiled *Hippodamia* by incontinence. In the eighth generall Councell, Act. 5. when *Photinus* the heretick was demanded by the Councell, whether he would admit of the Ordinances of the holy Fathers, and he answered not any thing thereunto; the President of the Synod signified unto him, that by that his silence he should not escape, but the rather be condemned; silence in such a case evidently arguing guilt. In a Councell held at *Tribur*, a lay-man in case of vehement suspition, is appointed to purge himself by his oath: and a Priest to be interrogated by the consecration of the holy Sacrament; and before this, *Sixtus* the third an ancient Bishop of *Rome*, upon the accusation of one *Bassus*, did willingly make his purgation upon oath; and *Gregory* the great enjoyned *Leo*, *Memius* and *Maximus*, three Bishops, to clear and purge themselves of severall crimes by their oaths.

ANABAP.

ANABAP. OBJEC.

But they object out of the law, *Nemo tenetur seipsum accusare vel* Obj. 1.
prodere, sive propriam turpitudinem revelare: no man is bound to ac-
cuse or detect himself, or lay open his own shame. But by taking the
oath *ex officio*, he bindeth himself, if he be a Delinquent, to discover
his own crimes; and so lay open his nakedness: therefore no man is
bound to take the oath *ex officio*.

No man is bound to go to the Magistrate, and indict himself, and Sol.
give the first notice of any crime he hath committed: but the case is
altered, when upon a fame, or strong presumptions, he is legally called
before a Judge, and according to form of law, required upon oath
to testify the truth. For then, as saith *Aquinas*; *Non ipse se prodit, sed*
ab alio proditur, dum ei necessitas respondendi imponitur, per eum cui obe-
dire tenetur: He doth not detect himselfe, but is detected by another; when
the Judge to whom he is bound to answer directly, by interrogation upon
oath extorts the truth from him.

Neither doth the law, nor the Judge principally, nor in the first place 2.
intend by ministring such an oath, to intangle, much lesse condemn
him out of his own mouth; but find out the truth, and clear the party
thereby, if he be innocent; and in such case, by refusing the oath, he
wrongs himself and his own cause.

We cannot follow a better president then our Saviour, but he when Obj. 2.
he was examined of his Disciples and Doctrine, *Joh. 18. 19.* would
give no direct answer, whereof the high Priest might have taken ad-
vantage; but puts him off, *ver. 20, 21.* to those that heard him, saying,
I spake openly to the world, I ever taught in the Synagogue, and in the Tem-
ple, whither the Jewes alwayes resort; and in secret have I said nothing;
why askest thou me? aske them that heard me. Therefore we ought
not to confesse ought against our selves by oath, or otherwise: but
put our adversaries to the proof.

In a case where other proof may be had, there is no necessity for a Sol. 1.
man to give advantage to his adversary by his own confession: but
in case there be no other evidence, & the lawful Magistrate to whom
we are bound to give a direct answer in obedience to his lawfull
command, this example of our Saviour doth not warrant us to use
any evasion or tergiversation.

The example of our Saviour was truly alledged above to the con- 2.
trary, for though upō a bare interrogatiō of the high Priest, he did not
discover

discover himself unto him, what he was: yet upon his adjuration, which was a requiring to answer upon oath, he acknowledgeth himself to be Christ the Son of God.

Object. 3.

Every oath ought to be for confirmation, to put an end to all strife, *Heb. 6. 16*. But this oath *ex officio*, is not ministred to make an end of any Litigious suit, but rather to begin it, and set it on foot; for as soon as Articles are put in against a man, before any pleading of the cause on either side, this oath is usually tendred.

Sol. 1.

There are two sorts of oaths, promissory of things to come, assertory of things past. In promissory, there is no respect at all had to compose any difference, or controversie, but to assure loyalty or fidelity: in assertory oaths, one end is ending strifes, but not the only end, neither doth the Apostle imply, that every controversie may be decided and ended by a single mans taking his oath. For this oath may be suspected, and the contrary thereunto deposed by others; and sometimes evidence of fact controls his oath: but the meaning is, that in controversies among men, the oath of an honest man, is a great means to set a period to farther waging of Law.

2.

Even this oath tendeth to the speedier ending of controversies; & oftentimes it stops all farther proceedings, when the party burthened by presumptions, is cleared and dismissed upon his oath.

3.

Though this oath be given in the beginning of a suit, to lay a firm ground and foundation thereon: yet the intention of him that ministreth the oath, is by clearing the matter of fact, to proceed more speedily to the *Quaestio Juris*; and the pleading it, and more maturely deciding it: and so this oath tendeth to the sooner ending of strife.

Object. 4.

Either the crimes objected against any man are manifest, or hiddē: if they be open and manifest, there needs no oath *ex officio* to discover them, but witnesses only are to be produced, which in such cases cannot be wanting: and if they be hidden & secret, then the Apostles rule takes place, *1 Cor. 4. 5*. *Therefore judge nothing before the time, untill the Lord come, who both will bring to light the hidden things of darknesse, and will make manifest the Counsels of the hearts, and then shall every man have praise of God.*

Sol. 1.

The Apostle speaketh not in that place against any judicial proceedings, but against private, rash, and uncharitable judging of our brother, & taking his words in the worst part, without any just ground; or censuring not so much his outward actions or speeches, as inward intentions, known only to God. Such perverse judging, our Saviour condem-

condemneth, *Matth. 7. 1.* And this Apostle, *Rom. 2. 1.* Therefore thou art unexcusable O man, whosoever thou art that judgest.

As in the skie, sometimes there is clear light, and perfect day, sometimes perfect darknesse, and yet besides these, a third condition which we call *twilight*, neither so light as day, nor so dark as night: so the actions of men, for which they are questionable in Spiritual or Temporal Courts, are of three sorts; some are altogether hidden, of which there can be brought no sure proof, nor strong presumption; the judgment of these must be reserved to the last day, when Christ *shal reveal the secrets of all hearts*: some are done as it were in the face of the Sunne, whereof there may be strong and evident proofs brought; in such cases a Judge ought to proceed *secundum allegata, & probata*; and not put the conscience of any man as it were upon the wrack, to extort the truth from him by oath. Lastly, some are of a mixt nature, neither fully open and manifest, nor altogether hidden, such whereof there are strong presumptions, and a generall fame, but no pregnant proof: in such cases the oath *ex officio* is of use, whereby the truth may be more and more discovered, & the party either cleared upon his deniall, or convicted upon his confession; or held *pro confesso*, by his evasions and tergiversations, and refusing to be put to the test of his oath.

X₃

ARTIC. 6.

ARTIC. 6.

Concerning the Office of the Civill Magistrate.

See a Book
lately printed
called Mans
mortality.

Cic. l. 2. de
nat. decorum.

THere remain many other errors of the Anabaptists, some blasphemous, as the denying the incarnation of Christ from the substance of the blessed Virgin; some impure and lascivious, as maintaining the plurality of wives: some drowzie and sottish, as the casting of the soul into an Endymian sleep, untill the day of judgement. But because these absurd positions are not at this day generally owned by our Anabaptists, the last error which I intend to encounter at this present is, that pernicious assertion of theirs, concerning the exauctoring all Civill Magistrates, whereby they dull the edge, or wring out of their hands the sword of justice. Other of their errors fight against the Church, but this against the state: others against piety, but this against Polity: yet as *Velleius* in *Tully* goeth about, by reason, to prove that nothing is more hurtful to man then the gift of reason; so this error against policy is most politickly devised by them: for there being but two censures which any need to fear, the Ecclesiasticall & the Civill: and they regarding not the Ecclesiastical, because they are out of the pale of the Church; if they could keep themselves out of the reach and stroak of the Civill sword, all were cock-sure with them; they might every where securely both vent their errors, and practise their villanies. This is the true reason why they so vehemently contend, that the coercive power of the Magistrate can no way consist with the perfection of Christianity. Now although the Civill Magistrate be ordained of God for the suppression of all vice and heresie: yet above all other, he ought to have an eye to this; for this hath a peculiar antipathy to Magistracy. The Magistrate shall bear his sword in vain indeed, if he let other heresies grow: but if this thrive in any Kingdome, State or Common-wealth, he shall not bear his sword at all. There is that contrariety and repugnancy between this heresie and that calling, that if Magistracy doe not speedily root out this heresie, this heresie will extirpate all Magistracy; for thus much it professeth in formall terms.

ANABAPTIST.

No Christian may with a good conscience execute the office of a Civill Magistrate.

RESPUT.

REFUTATION,

Before I cut off this heresie against the materiall sword with the sword of the Spirit, which is the word of God: I will present to the Anabaptists a Glasse, wherein they may see their own faces drawn to the life. S. Peter and S. Jude, speaking against false Prophets in their days, so describe them that all men may see who were the Grand-fathers of these hereticks, who trouble the Church at this day; *They walk, saith S. Peter, after the flesh, in the lust of uncleannesse, and despise Government, and Dominion. Presumptuous are they, selfe-willed, they are not afraid to speak evill of dignities; whereas Angels which are greater in power and might, bring not railing accusation against them before the Lord; but these as naturall brute beasts made to be taken and destroyed, speak evill of the things they understand not: and shall utterly perish in their own corruption.* I intreat the Reader to take speciall notice of the words of these two Apostles, which fall so pat upon our present Anabaptists, as if the Apostles had particularly aimed at them. But to leave pourtraying them, and fall to refuting them.

1 Pet. 2. 10.
Jude v. 8.

Calv. instruct.
adv. Anabap.
In Apostolorū
verba, quæ tam
proprie convē-
niunt Anabap-
tistis, ut nū-
nātim de ipsis
prædicta vide-
antur.

ARGUMENT I.

Every office appointed by God for the administration of justice, and preservation of peace both in Church & Common-wealth, may with a good conscience be executed by a Christian called thereunto.

But the office of Civill Magistrates, is an office appointed by God for the administration of justice, and preservation of peace both in Church and Common-wealth, *Exod. 18, 20, 21. 2 Chr. 19, 6, 7. 11. Prov. 8, 15. Dan. 2, 21.*

Ergo, the office of a Magistrate may with a good conscience be executed by a Christian.

ANABAPT. ANSWER.

Although God appointed Magistrates in the time of the law, & the Jews were kept in order by them, yet it followeth not, that Christians may exercise that power one over another, or that they need any Civil Magistrate at all: for they are called by Christ to a greater perfection; *They must not resist evill, but give place to wrath.*

REPLY.

1. There is a like necessity of the office of a Judge & Magistrate, as well under the Gospel, as under the Law. For both the Scripture teacheth us, *Act. 6. 1. 1 Cor. 3. 3, 4. & 6. 6, 7. Phil. 3. 18. Jam. 4. 1.* & daily experience sheweth, that such disorders fall out among Christians, as did among Jews; & that through the corruption of our nature, we are subject to those passions, that unlesse the Civill Magistrate interpose his authority, there will be no quiet & peaceable living; & if the malady stil remain, we must use the remedy which God hath appointed.
2. It is false which they affirm, that Christ in the first of *Matthew* addeth any thing to the law, which the Prophet *David*, *Psalme 19. 7.* affirmeth to be perfect, *converting the soul*; but only he vindicateth it from the corrupt glosses, and false interpretations made thereof by the *Scribes and Pharisees*. For even those duties of not *resisting evil*, nor *revenging our selves, and loving our enemies*; in which the Anabaptists as well as Papists, place Evangelicall perfection; were required by the Law, *Deut. 32. 33. To me vengeance belongeth, and recompence; I will repay, saith the Lord.* And *Prov. 25. 21. If thine enemy hunger, feed him; if he thirst, give him drinke.*

A R G U M E N T II.

A holy and divine office can be no derogation to Evangelicall perfection.

But such is the office of a Magistrate. For they are stiled gods, *Psal. 82. 1. 6. God standeth in the Congregation of the mighty, he judgeth among the gods. I have said, Ye are gods,* and 2 *Chron. 19. 6, 7. You judge not for man, but for the Lord, who is with you in the judgement;* and in the execution of their office, they are the Ministers of God both to reward them that doe well, and to execute wrath upon them that doe evil, *Rom. 13. 14.*

Ergo, the execution of the office of a Civill Magistrate, can be no derogation to Christian perfection.

A R G U M E N T III.

That dignity and power wherewith most holy and religious men, and highest in favour, have been invested; may well stand with Evangelicall perfection.

But

But most holy & religious men have been invested with the dignity and power of Magistracy, as namely *Melchisedec* a singular type of Christ; *Joseph* a man inspired by God, & a revealer of his secrets; *Job* a perfect, & upright man; *Moses* the servant of God; *Joshuah* the Captain of the Lords Host; *David* a man after Gods own heart; *Daniel* a man beloved of God; *Jedidiah*, *Hezekiah*, and *Iosiah*, after whom the holy Ghost sendeth this testimony; *Like unto them there were no Kings before them, that turned to the Lord with all their heart, and all their soule, and all their strength, according to all the law of Moses; nor after them arose any like unto them, 2 Kings 23.25.*

Ergo, the dignity and power of Magistracy may stand with Evangelicall perfection.

ARGUMENT IV.

That which was fore-told and promised for a singular blessing to the Christian Church, cannot be repugnant to the rules of the Gospel.

But the government and protection of Kings, and their supporting and maintaining the Gospel, is fore-told & promised as a singular blessing to the Christian Church, *Psal. 68.29. Kings shall bring presents unto thee, Psal. 72.9. 10, 11. They that dwell in the wilderness shall bow before him, and his enemies shall lick the dust, the Kings of Tarshish, and of the Isles, shall bring presents; The King of Sheba and Saba shall bring gifts, Isa. 49.23. Kings shall be thy nursing Fathers, and Queenes shall be thy nursing Mothers; they shall bow down to thee with their face towards the earth, and lick up the dust of thy feet.*

Ergo, the government and protection of Kings cannot be repugnant to the rule of the Gospel.

ARGUMENT V.

The use of that authority must needs be a blessing to a land, the want wherof is noted by the Holy Ghost, and threatened as a great plague, & fearfull judgment upon a people. But the want of a civill Magistrate to sway the sword of justice, is noted by the Holy Ghost, as a great plague, and

fearfull judgment, Judges 17.6. & 18.1. & 21.25. Hos.

3. 4.

Ergo, the use of the Civil Magistrate is a blessing to a land.

* Catal. heret.

Anabaptiste,
quorum proximi
superiore
tempore author
fui Thomas

Monetarius

scu Munzerus,

commoverunt

seditionem ru-

sticam, per

Germaniam,

Alsatiam, &

Sueviam; ubi

ad 150000 fu-

erunt trucidati.

Judg. 17.6.]

18. 1.

Judg. 21.25.

* Instruct. adv.

Anab. Est bel-

lum genere cum

Deo, dedecore

afficere quod ip-

se benoravit, &

quod à Deo ex-

tollitur pedibus;

conculcare; ne-

que vera brevi-

ore compendio

mundi r. inam

moliri, & lat. o-

sinorum licen-

tiam summam

ubique introdu-

cere possent;

quam cum rei-

publice admi-

nistrationem

ac gladii pot-

statem abro-

gari volunt.

ANABAP. ANSWER.

The people of the Jewes being stiffe necked and stubborne, needed to be curbed and kept in by the power of the Civill Magistrate: but Christians, who are meek Lambes, need not so.

REPLY.

1. What meek Lambes the* Anabaptists have been, it appeareth by Pontanus, who relateth, that by tumults raised by them in Germany, Holsatia, and Swethland, there were slaughtered within a few years, no lesse then 150000.

2. It is true that the Jewes were for the most part a stubborn and stiffe-necked people, and therefore are said by the Prophets to have sinewes of iron; (and I pray God divers Christians at this day, have not nerves in their neck of the same metall) But yet the Holy Ghost in the places above quoted, ascribeth not the great disorders in those days to the perverse and froward disposition of that people; but to the want of a Sovereign Magistrate; In those dayes there was no King in Israel, but every one did that which was right in his own eyes: which words are repeated verbatim, chap. 21.25. that we should take special notice of them; and they imply, that whensoever there falls an Interregnum, this mischief will ensue thereupon: that every man will doe that which is right in his own eyes, and his lust shall be his law, Whence * Calvin rightly inferres, that the Anabaptists could not take a more ready way to ruine all Empires, and Kingdomes; and introduce all carnall liberty and villany, then by wresting the sword out of the Magistrates hand.

ARGUMENT VI.

Their authority is established by the Gospel, to whom all are bound to submit and obey.

But all Christians are bound to obey the Civill Magistrate,

Rom. 13.1.4,5. Tit. 3.1. 1 Pet. 2.13,14,15,

Ergo, the authority of the Magistrate is established by the Gospel.

ANABAP.

The Magistrates that then were, wert Infidels, and Heathen, to whom the Christians could not with a good conscience obey, because they made many cruell edicts against the Christian faith; the meaning therefore of the Apostle can be no other, then that we should yeeld them passive obedience.

REPLY.

S. Augustine rightly distinguisheth between *Dominum temporalem*, and *Dominum aeternum*; the souldiers under Julian the Apostata, when the Emperour commanded them to advance in Battel against the Persian, they executed his commands & acquitted themselves valiantly against their enemy; but when he commanded them to offer sacrifice to his Idols, they preferred their Eternal Lord, before their Temporall; & absolutely refused to doe it. In like manner, al good Christians can put a difference between Civil & Religious commands, such things as appertain to the government of the State, & such things as belong to the immediate service of God. In the former they yeeld their obedience even to Heathen Magistrates for God, in the latter they comply not with them, because such their commands are against God.

Although it be true, that the greatest part of our Christiā duty, which we owe to wicked Magistrates, oppressing and tyrannizing over those that are truly religious, making havock of the Church, is to submit to their power, & glorifie God by our sufferings: yet the very Text of the Apostle requires more, *Tit. 3. 1. Not only to be subject to Principalities and Powers, but to obey Magistrates, and to be ready to every good work; namely, all such good workes, as tend to the Peace of the Common-wealth, and well managing the affairs of the State.*

If evill Magistrates may not be resisted, much lesse good; if we ought to honour and humbly obey, and pay tribute to Princes and Governours that are averse from the Christian faith; how much more to religious Kings and Christian Governours?

ARGUMENT V-I-I.

Those for whom we are to offer up prayers and supplications in speciall, their calling must needs be warrantable by, & agreeable to the Gospel.

But we are to offer prayers and supplications in speciall for

The lawfulness and necessity

Civill Magistrates, 1 Timothy 2. 1, 2. 3, 4.

Ergo, their calling is warrantable by, and agreeable to the Gospel.

ANABAPT. ANSWER.

We are to pray for their persons as men, but not for their functions as they are Magistrates.

REPLY.

1. The Apostles instancing particularly in Kings, and those that are in eminent authority sheweth, that he hath an eye to their very function, especially seeing he addeth, *that we may lead a quiet and peaceable life in all godlinesse and honesty*; which we cannot doe, unless God bless their government over us.

2. Calvin rightly inferreth this to be the meaning of the Apostle, from the reason he useth, *ver. 4. Who will have all men to be saved, and to come to the knowledge of the truth.* By all men, saith he, the Apostle cannot understand, *ad unum omnes, nemine excluso, every man in particular, none excepted*: sed omnes vitæ conditiones, & status, quia status Principum rejectus à Deo, & maledictus videri poterat, eo quod omnes Evangelium infesto animo persequerentur. Not all men universally, and every man in particular; for then none should be damned; but all states and conditions of men: and in that regard, he names expressly Kings and Princes, because their estate and condition might seem to be rejected of God, and cursed by him; by reason that all Princes at that time were ill affected to the Gospel, and persecuted it to bands and death. Notwithstanding this mischief the Church then received by Civil Magistrates, yet the Apostle teacheth us, that it is good and acceptable in the sight of God, to make supplications even for them, because God excludeth no calling or conditions of men from salvation.

Calv. opusc. p.
481.

ARGUMENT VIII.

What Kings are required to doe under the Gospel, can be no diminution of Evangelicall holinesse, or perfection.

But Kings under the Gospel are commanded to imploy their power to the advancement of Christs Kingdome, *Psal. 2.*

10, 11, 12.

Ergo, it can be no diminution of Evangelicall holinesse, or perfection, for Kings to imploy their regall power in the service of the Church.

ANABAPT.

K. David in the second Psalme exhorteth Kings to embrace the Gospel, and worship Christ, not to exercise their regall authority amongst Christians,

REPLY.

When St. Paul commandeth that every man after his conversion 1 Cor. 7. 20. to the Christian faith, *abide in the same calling whereunto they are called*; certainly he excludeth not the best & most eminent calling, which is that of Sovereign Princes & Magistrates; and if they must not quit their calling, undoubtedly they must imploy their power to the best end; which is the advancing of Christs Kingdome in theirs.

2. S. *Augustine* by an acute distinction very well illustrateth the text of the Psalmist, *Be wise O ye Kings, serve the Lord with fear; A King serves God two manner of ways; as a man, by leading a godly life agreeable to the rules of the Gospe!; as a King, he serves God by enacting laws with convenient severity, commanding just things, and prohibiting the contrary; so Hezekiah and Josiah, and the King of Nineveh, and Darius, and Nebuchadnezzar (he might have added) and Constantine and Theodosius, and all religious Christian Kings, serve God; for then properly Kings serve God as Kings, when they doe those things in and for the service of the Lord, which none can do but Kings.*

Ad Bonif. Ep. 50. *Aliter servit Rex quia homo est, aliter, quia etiam Rex est; quia homo est, ei servit vivendo fideliter; quia vero etiam Rex est, servit, leges justas precipientes, & contraria prohibentes, conveniente & iure sanciendo. In hoc ergo servit Domino Reges, in quantum sunt Reges, cum ea faciunt ad servendum illi quae non possunt facere nisi Reges*

ANABAPT. OBJECT.

There is no Paradox so absurd, saith the Oratour, which meets not with some Patron among the learned, and I may add farther, which hath not some varnish of reason, yea & glosse also of Scripture put upon it. For although as the Poets feign that *Atlas* bears up the heavens, so the Civill Magistrates bear up the pillars of the earth, and support the frame of all government: yet the Anabaptists bid them battell, and furnish themselves with weapons against their calling out of Scripture. First, they wrest to their wicked purpose the words of our Saviour, Joh. 18. 36. *My Kingdome is not of this world* Ergo, say they, no Christian ought to raigh as a King or rule as a Governor in this world. Object. 1.

But we answer, that the inference is unsound, themselves being Judges; for as he here professeth, that he had no Kingdome here, so elsewhere that he had no house, or possessions; *The Foxes*, saith he, *have dens, and the Birds have nests, but the Son of man hath not whereon to*

Sol. 1.

lay his head: Yet the Anabaptist will not allow it for a good inference; Ergo, no good Christian may hold house or lands. If then they will have Kings to quit their earthly Crowns and Scepters because our Saviour had none such here, let them give a good example, and first quit all their houses, goods and lands; and follow Christ naked.

2.

The meaning of our Saviours words is, that though indeed he be a King, yet his Kingdome is not a Temporall Kingdome, in which he swayeth a Temporall scepter, but a Spirituall Kingdome, whereby he ruleth the hearts of the faithfull: or that he is a King, & hath both his Throne and his Guard; his Throne of Glory, and his Guard of Angels: but this his Kingdome is an heavenly, not an earthly Kingdome. Notwithstanding, it wil not hence follow, that earthly Kings & Princes hold not their Crowns from him. For Solomon and S. John affirme the contrary, Solomon speaking in the person of Christ saith, *By me Kings reign*; and S. John saith, *He hath a name written upon his thigh, King of Kings, and Lord of Lords*: a Temporall Kingdome and a Spirituall are *diversa*, not *adversa*; diverse and distinct, not adverse and contrary one to the other: Christ in a different capacity hath right to both; as God, he administreth all Temporall Kingdoms by Kings and Princes appointed by him; & his Spiritual Kingdome by Bishops, Pastours & Ministers of the Gospel: Howsoever, certain it is, that he warranteth and approveth of the authority of Secular Kings and Magistrates; for he commandeth *all men to pay unto Cæsar the things that are Cæsars*; and himself paid tribute; and acknowledgeth Pilats power over him to be from God,

Prov. 8. 15, 16.

Apoc. 19. 10.

Mat. 22. 21.

Jo. 19. 11.

Object. 2.

Secondly, they strain the words of our Saviour, *Matth. 20. 25. Luke 22. 25. The Kings of the Gentiles execute Lordship over them, and they that are great exercise authority upon them; but it shall not be so with you*: therefore say they, no Christians may bear rule one over another.

Sol. 1.

To this objection the learned Divines, both ancient and later, shape a double answer; first, that Christ here speaketh not to all Christians, but only to his Apostles and their successours, whose office he distinguisheth from Temporall Rule and Dominion. You my Apostles shall not by vertue of your calling challenge to your selves Regall power, or Coactive and Temporall authority or jurisdiction, so Saint Bernard glosseth upon the Text, *If thou art an Apostle of Christ, thou must not Lord it; if thou art a Lord, thou must not meddle with the Apostles function, thou art forbid to exercise both*: Aude ergo usurpare, aut Apostolatium

...
Christ's power
a Prince;
the Apo
to take a
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lation in the
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latum, si Dominus es; aut si Apostolicus es, Dominatum. So Calvin's *Christ's purpose here was to distinguish between the office of an Apostle, and a Prince*; for this his speech was occasioned by a strife that fell among the Apostles, which of them was the greatest in Christ's kingdom: to take away this strife, he admonisheth them, that his Kingdom is spirituall; and that it consisteth not in worldly Pomp, Greatnesse, or Dominion.

Instruct. adv. Anabaptist. Non idem est Apostolorum, & Principum officium: nam in illo nulla est Dominatio; Christus autem nihil aliud quam alterum ab altero discernere voluit.

2. That in these words Christ forbids not simply all rule & Dominion, but the ambitious affecting, and tyrannicall exercising it, & they prove this to be the meaning. 1. From the adjunct *Gentiles*, he saith not simply, Kings exercise Lordship over them, but *Kings of the Gentiles*; but you shall not doe so, that is, you shall not rule one over another after the manner of heathens. 2. From the preposition, $\chi\tau\iota$, which is commonly taken in the worst sense, as in *Catachresis*, *Cataphryges* *Catabaptista*, so likewise $\kappa\alpha\tau\alpha\kappa\rho\upsilon\sigma\iota\varsigma$ (the word used in the originall) signifieth to abuse the Magistrates power, & to rule tyrannically. 3. By the consequence, *but he that is the greatest among you, let him be as the younger; and he that is chief, as he that doth serve*: which words evidently imply an imparity among Christians, but such as may stand with Christian humility, and mutuall service one to another. 4. By the comparison, vers. 28. *As you have me for an example, whom though you justly call Lord and master, for so I am, yet I am among you as he that serveth*.

Thirdly, As before they wrested our Saviours speech, so now in a third place, they doe his practice; the same mind, say they, ought to be in all Christians as was in Christ himself: but he refused a Kingdom, when it was offered him, *Joh. 6. 15*. Therefore no Christians ought to accept of the Office of a King, or civill Magistrate.

Obj. 3.

The sinewes of this argument, as the former, are weak, for there were speciall reasons for which Christ refused to be made a King, which concern not all Christians: for first he was the *Messiah*, whose Kingdom was not to be temporall, but spirituall, as you heard in the solution to the first objection.

Sol.

Secondly, The country of *Judea* was at this time reduced into the condition of a Province under the Romane Empire, neither had the people any power to chuse them a King: if then Christ had yeelded to their motion, he should have been the Authour of a tumult and sedition in the State, and brought a great scandall and obloquie upon the Gospel.

Thirdly, Christ when he came into the world, took upon him the forme

form of a servant, and the chief end of his coming was to *bear our infirmities, and carry our sorrowes, to receive the chastisement of our peace, and to lay down his life for our ransome*: which ignominious death and sufferings would not well consort with the Majesty of a puissant temporall King. And how will it follow that because by Christs example, no Christian ought to suffer himselfe to be made a King by a popular tumult, that therefore no Christian may accept of a Crown in an elective Kingdome, if it be lawfully offered unto him, or in a successive, if it be his right by descent?

Object, 4.

Fourthly, They work upon Christs refusall to interpose in a quarrell between two brothers about their patrimony, that which Christ declined (say they) no Christian ought to undertake: But Christ declined the office of a Judge, or arbitratour in a litigious suit like to grow among brethren, *Luke 12, 13, 14*. Therefore no Christian may take the like office upon him.

Sol.

But shallow as they are, they teach not the depth of our Saviours reason, why he refused to be umpire or arbitrator in that controversie, belonging to the Law, concerning right of inheritance, which was not because he simply disliked such an employment, as inconsistent with Christian perfectiō, for among the eight beatitudes he alloweth one to *peace-makers*, *Mat. 5. 9.* and *S. Paul* who wrote by his spirit, warranteth and commendeth this work of Christian charity, to compose differences among brethren & prevent law suits, *1 Cor. 6. 2.* *Dare any of you having a matter against another, goe to law before the unjust, and not before the Saints? doe ye not know the Saints shall judge the world? and if the world shall be judged by you are ye unworthy to judge the smallest matters?* But because he had no calling thereunto, *who*, saith he, *made me a judge or a divider over you?* Though it had been a good work in it selfe to set a period to a vexatious suit among brethren, yet Christ was not sent to that end: and if he had embraced businesse of this nature, as when he began to cure men miraculously, all the sicke were brought to him, both far and neer: so if like another *Salomon*, he had sate upon the Bench of Justice, to sentence causes, and determine mens right; he should never have wanted work; all men would have chosen such an arbitratour, and all perplexed and in-rangled suits would have been referred to his compromise, & hereby he would have been much hindred in his holy progresse to preach the Gospel in all places, and much of his precious time would have been taken up in judicature, and sacrilegiously robbed from the Church &

more

more holy employments for the good of souls. The instructions we are to gather from Christs refusal to intermeddle with busines of that nature are; first, to walk within the duties of our calling, not to sit upon the Bench without a Commission: the eye must not doe the office of the hand, nor the hand of the foot: but every member his own work. It is one thing to be a preacher of the Gospel, & another to be a Judge: and though it be a good and charitable work to clear mens titles to their Lands upon earth; yet it is better to *clear their title to the Kingdom of Heaven*. We must not therefore intermit, or neglect the duties of our sacred function for any civill whatsoever: nor upon any faire & plausible pretence, ingage our selves in such businesses which may any way stop or hinder us in the course of our Ministry.

Fifthly, they cast some of that *dust in our eyes*, on which our Saviour wrote with his finger, Jo. 8. 6. When the woman taken in adultery was brought before him, the punishment (say they) of adultery is as necessary as of any other crime: yet Christ would not inflict it, nor pronounce sentence against the woman shamefully taken in that grosse act of uncleannesse: therefore Christians ought not to inflict civill punishments, or make use of the materiall sword, but content themselves with the spirituall of excommunication, to cut off malefactors from the Church therewith. Obj. 2.

But they weigh not the circumstances of the Text; the *Scribes and Pharisees* intended not the execution of justice upon the woman, but came a birding to catch our Saviour in a snare, which they laid after this manner: Will he judge this woman fit to be stoned according to the Law, or not? If he will not judge her, we have a just quarrell against him for derogating from the Law of *Moses*: If he judge her fit to suffer death, and condemn her to be stoned, we shall have just cause to question him, by what authority he assumes to himself the office of a Judge. Christ discerning the snare, thus breaks it in funder, *He that is without sin among you (saith he) let him first cast a stone at her*. Which is, as if he should have said, the matter of fact is evident, the woman is guilty, and the law is as clear, *she ought to be stoned*: But who are you who demand the rigour of the Law to be executed upon her? Are you free from this foul aspersions? Are you innocent from this great offence? Look into the book of your own conscience, or if not, read what you see here written in the dust. Thus touching on their sore, they shrink, & withdraw themselves away one after another, and the woman is left alone with our Saviour, whom he dismisseth Sol.

seth with a gracious admonition; *Go and sin no more*, ver. 11. What will the Anabaptists conclude from hence? that because Christ condemned not this woman to death according to Law, that therefore no Christian may inflict corporall punishment for adultery? by the same reason they might infer against themselves and their own practises, that because Christ severed not this woman from the congregation, that therefore no Minister of God, or spiritual Magistrate, may excommunicate for adultery, or the like crimes.

That which we are from this example of our Saviour to learn for our instruction, is; first, That *Christ came not to destroy, but to save*; not to punish, but to forgive sin; not to bereave any of their Temporall life, but to purchase for all true beleevers, and penitent sinners, a Spirituall and Eternall life.

Secondly, that all they who are overtaken with any sin or crime punishable by the law, ought not to prosecute the extremity against others, who stick in the same mud with themselves. The snuffers which were to mend the lights in the Sanctuary, by Gods appointment, were to be made of pure Gold; to teach us, that they who take upon them to accuse and censure others, ought themselves to be most free from blame; especially in the same kind of transgression: otherwise they are like to hear, *Physitian cure thy selfe*, or out of *Rom. 2. 21. Thou which teachest another, teachest thou not thy self? thou which preachest a man should not steal, dost thou steal? thou which saist a man should not commit adultery, dost thou commit adultery?* or as we have it, *Ioh. 8. 7. He that is without sin, let him cast the first stone.*

Thirdly, that the Ministers of the Gospel by the example of our blessed Saviour, when sinners are brought before them, confounded with shame in themselves, and so strangled with their inward guilt, that they are not able to speak a word in their own defence, or for their excuse, ought to have compassion on them, and upon their repentance and humiliation send them away with some comfort and godly admonitions, as our Saviour doth here: *Hath none condemned thee? neither do I: Go, and sin no more.*

Obj. 8.

Lastly, they argue very weakly, *ab authoritate negative*, after this manner: We read in holy Scripture of no Christians that ever sate upō the throne of Majesty, or Bench of Justice, neither in the age of the Apostles, nor in the prime & best times do we hear of any Civil Magistrate exercising any authority in the Church: therefore Christians ought to exercise no such authority, nor execute any such office.

But

But this argument, like snow, when the weather growes warme, dissolves of it self: For, 1. As we read in the New Testament of no Christian Kings, Judges, Sheriffes, or other officers attending on Courts of justice: so neither doe we reade of any that taught the Tongues, Arts or Sciences, or trades in foraine parts, or exercised any kind of Manufactures now in use: yet no man doubteth but many hundred did so, and questionlesse Ministers of justice, are as necessary in every City and Town Corporate, as Merchants or Artizens. This argument therefore *ab autoritate negativè*, may justly be answered negatively: If there were no Christian Magistrates, they could not be recorded in Scriptures; but it will not follow, none are mentioned or recorded in Scripture, *Ergo*, there were none.

2. Though the story of *Abgarus* King of *Edessa* his conversion to the Christian faith may be Apocryphall, yet the story of the Eunuch related, *Act*, 8, 27. *A man of great authority under Candace Queen of Ethiopia* is Canonically, and *Nicodemus a Ruler among the Jewes*, and *Ioseph of Arimathæa the Senatour*, and *Theophilus*, to whom *S^t Luke* intitles his Gospel, and *Cornelius the Centurion*, and *Publius the Governour of Melita*, and *Sergius Paulus the Proconsul*, and *Erastus the Chamberlain*, and some of *Neroes* family, whose names are registred in the book of life, make good the observation of the Apostle, *that though not many noble men, not many mighty men, not many in great place or authority*; yet some such were called even in the Apostles time, which are sufficient to rebate the edge of this argument.

3. Admit that there were few or no Converts in the Apostles dayes, who held the place, or executed the office of Magistrates: yet (that which is sufficient to prove the lawfulnessse and necessity of that calling) Christ himself both acknowledged and submitted unto the authority of *Pilat*, and paid tribute to *Cesar*; and *Saint Paul* appeals to *Augustus*, and complains to *Lysias* of a conspiracy against him, and was rescued by him.

Lastly, Though the Christian Church at the beginning was cast out as it were *starke naked*, and lay in the open field weltring in her owne blood, and no eye pitied her; yet in processe of time the predictions of the Prophets were accomplished, *She had Kings to be her nursing Fathers*, and *Queenes to be her nursing Mothers*, and all sorts of Civill Magistrates, both supream and subordinate, to be her Gardians, and Protectours. And as the earth in *Italy* never bare so great a burthen on it, nor yeilded so plentiful a crop, as when it was turned up *laure-*

Flor. Epit. Li.
vij.

ato vomere, & the plough held by the hand of Camillus the Dictatour; terra gestiente se colit à triumphali agricola: so the Church and Common wealth never so thrived, as when religious Kings and Princes took the manuring and managing thereof. Which happinesse God grant to these Realms and Kingdomes even till Shilo come, Amen.

The *Pythagoreans* conceived the *Celestiall Spheres* to be like *Cymbals*, and by their regular motion to produce harmonious sounds; the *Angels* or *Intelligences* as they call them, turning as it were the *broaches*. But this *Celestiall musick* they speak of, is but a pleasing dream, a true *Celestiall harmony* may be heard in the confession of all the *Reformed Churches*, wherewith now in the close, I purpose to chear up and recreate the Reader; and lest any quarrell should be made, or offence taken at the precedency, I will call the severall Churches in such order as they are ranked in the *Latine edition* of the *Confessions*, printed at *Geneva*, *An. 1581*.

Concerning the Authour, Office, and Authority of the Civil Magistrate, thus we read,

(a) *Helvetica posterior, c. 30.*
Magistratus omnis generis ab ipso Deo est institutus, ad generis humani pacem, ac tranquillitatem, ac ita ut primum in mundo locum obtineat. Sicut Deus salutem populi sui operari vult per Magistratum, quem mundo velut patrem dedit: ita subditi omnes hoc Dei beneficium in Magistratu agnoscere jubentur. Honorent ergo & revereantur Magistratum tanquam Dei Ministrum, amant eum, faveant ei, & orent pro eo tanquam pro patre; obediant item omnibus ejus justis & aequis mandatis: Religionis cura imprimis pertinet ad Magistratum sanctum. Damnamus igitur Anabaptistas, qui ut

In the (a) *Helvetian confession*.
The Magistracy of what kind soever is ordained of God for the peace & quietnesse of mankind, & he ought to have the first place in the world. (And a little afterwards) As God doth work the safety of his people, by the Magistrate, whom he hath given to be as a Father to the world: so all subjects are commanded to acknowledge this benefit of God in the Magistrate; let them therefore honour and reverence him as the Minister of God, love him, and pray for him, as their Father, obey him in all his just & righteous commands: the care of Religion chiefly appertains to a godly Magistrate, let him therefore draw his sword against all malefactours

Etours, murderers, theeves, & blasphemous hereticks, &c. In this regard we condemn the Anabaptists, who as they deny that a Christian may execute the office of a Magistrate: so also they deny that death by him.

The *Basil* (b) confession. Let every Christian Magistrate bend all his forces this way, that among all that are under him the name of God may be hallowed, his Kingdom propagated, and his will in the rooting out of all wickedness and vice, may be fulfilled. This duty was ever enjoined even to the heathen Magistrates, how much more is it required of a Christian Magistrate, who is God's true Vicar?

The *Bohemian* (c) confession. The Civil Magistrate is the ordinance of God; and appointed by God, who both taketh his originall from God, and by the effectuall power of his presence and continuall aid is maintained by him, to govern the people in those things that appertain to the life of the body here upon earth: to whose power all and every one ought to be subject in those things that are not contrary to God: first to the Kings Majesty, then to all the Magistrates and such as are in authority under him, whether they be of themselves good men or evill.

Christianum negant fungi posse officio Magistratus; ita etiam negant quenquam à Magistratu justè occidi.

any man may be lawfully put to

(b) *Quilibet igitur Christianus Magistratus (in quorum numero & nos esse cupimus) omnes vires eo dirigat, ut apud sua fidei commissos nomen Dei sanctificetur, regnum ipsius propagetur, ipsiusque voluntati cum seria extirpatione scelerum vivatur. Hoc officium semper etiam Gentili Magistratui injunctum fuit, quanto magis Christiano Magistratui commendatum esse debet, ut vero Dei Vicario? Basil. conf. art. 7.*

(c) *Bohemica confess. c. 16. Ex sacris literis docetur, Politicum Magistratum esse Ordinationem Divinam, & à Deo constitutum, qui & à Deo originem suam ducat, & efficacie presentie, & auxilii hujus perpetui conservetur, ad gubernandum populum in iis rebus quæ ad hanc in terris, & corporis hujus vitam pertinent; universi & singuli in omnibus, quæ Deo tantum non sunt contraria, eminenti potestati subjectionem præstent, primum Regiæ Majestati, postea vero omnibus Magistratibus, & qui cum potestate sunt, sive ipsi per se boni viri sunt, sive mali.*

(d) *Gallica*

The lawfulness and necessity

(d) Gallica confess. art. 39. *Credimus Deum velle mundum legibus, & politia gubernari, ut aliqua sint fræna quibus immoderate mundi cupiditates coercerentur: ideoque constituisse regna, respublicas, & reliquas principatum species, sive hereditario jure obveniant, sive minus; ideo gladium in Magistratum manus tradidit, reprimendis nimirum delictis, non modo contra secundam tabulam, sed etiam contra primam commissis.*

Deputies and Ministers assigned by him to execute their lawfull and holy function; into their hands God hath put a sword to punish all breaches, as well of the first Table, as of the second:

(e) *Credimus Deum optimum maxim. ob generis humani corruptionem atque depravationem Reges, Principes, & Magistratus constituisse: velleque ut humani hic legibus ac certa politia gubernetur, ad coercenda hominum vitia, & ut omnia inter homines recto ordine gerantur. Idcirco Magistratus ipsos gladio armavit, ut malos quidem plebant pœnis, probos verò tueantur. Horum porro est non modo de civili politia conservanda esse sollicitos, verum etiam dare operam ut sacrum Ministerium conservetur, omnis idololatria & adulterinus Dei cultus è medio tollatur, Regnum Antichristi diruatur, Christi verò Regnum propage-*

The French(d) confession, We believe that God would have the world to be governed Civilly, & by Laws; that there may be certain bridles, whereby the desires of men may be restrained; & that therefore he hath appointed Kingdoms, Common-wealths, & other kinds of Principalities, whether they come by inheritance or other ways; & because he is the author of this order, we must not only suffer them to rule, who he hath set over us, but also yeild unto them all honour and reverence; as to

The(e) Low-Dutch confession. We believe that Almighty God by reason of the corruption & depravation of mankind, did appoint Kings, Princes, & Magistrates, and that it is his will that this world should be governed by lawes, and a Civill government; and to this end he hath armed Magistrates with a sword, to punish the wicked, and defend the good, To these it appertaineth of duty, not only watchfully to preserve the Civill State, but also to endeavor that the holy Ministry of the word be maintained, all Idolatry and false worship removed, the Kingdome of Antichrist pulled down, and the Kingdome of Christ propagated. Wherefore we detest all Anabaptists

tists and seditious persons, who cast away all Government and Magistracy, pervert judgements, and overthrow all mens rights, make all mens goods common; and lastly abolish and confound all orders and degrees, appointed by God among men for honesty and comelinesse sake.

The *High (f) Dutch* confession at *Ausperge*. Civil Governments and constitutions are good works and ordinances of God, as *S. Paul* testifieth: they condemn therefore the Anabaptists who forbid Civil offices to Christians; they condemn also those, who place Evangelicall perfection in abandoning all civil affairs; whereas Evangelical perfection is Spirituall, & consisteth in the motions of the heart, in the fear of God, faith, love and obedience.

The *Saxon* confession. (s) We teach, that in the whole doctrine of God delivered by the Apostles & Prophets, that Civil Government is maintained; & that Magistrates, Laws, tribunals, and the lawfull society of men, sprung not up by chance; but that all the good order that is left, is preserved by the exceeding goodness of God for the Churches sake: & all Subjects owe to the civil Magistrate obedience, as *Saint Paul* saith, not only for wrath, that is, fear of corporall pun-

ishment. *Quamobrem Anabaptistas & turbulentos omnes detestamur, qui superiores Dominationes, & Magistratus abjiciunt, jura ac judicia pervertunt, bona omnia comm. faciunt, ac deniq; ordines omnes, ac gradus, quos honestatis gratia Deus inter homines constituit, abolent aut confundunt. Bel. con. art. 36.*

(f) *Augustana* confess. art. 16. *Legitimæ ordinationes civiles, sunt bona opera & ordinationes Dei, sicut Paulus testatur, Rom. 13. 1. Damnant Anabaptistas, qui interdiciunt hæc civilia officia Christianis, Damnant & illos, qui Evangelicam perfectionem collocarunt in desertione civilium officiorum, quum Evangelica perfectio sit spiritualis, hoc est, consistat in motibus cordis, in timore Dei, fide, dilectione, obedientia.*

(s) *Saxonica* confess. art. 23. *Docemus in tota doctrina Dei per Prophetas & Apostolos tradita affirmari ordinem politicum, leges, judicia, Magistratus, & legitimam societatem hominum, nequaquam casu existere in genere humano; sed immensa bonitate Dei propter Ecclesiam conservari: & Magistratui politico subditi debent obedientiam, non solum propter iram, id est metu pœna corporalis, qua afficiuntur contumaces ab ipsis Ma-*

Magistratibus, sed etiam propter conscientiam, id est contumacia est peccatum offendens Deum & avellens conscientiam à Deo. Et paulo post. Cum Magistratus sint inter precipua Ecclesie membra, videant ut judicia in Ecclesia rectè exercentur, sicut Constantinus Theodosius, Arcadius, Martianus, Carolus magnus & multipii Reges curaverunt rectè exerceri judicia Ecclesia.

ny godly Kings took order in their times, that Ecclesiasticall judicature, and proceedings in spirituall Courts should be rightly carried,

nishmēt, wherewith the disobedient are rewarded by the Magistrate, but also for conscience sake: Contumacy being a sin offending God, and with-drawing the conscience from him. And seeing Magistrates are the chiefe members of the Church, let thē see that Judgments in the Church and Ecclesiasticall censures, be rightly executed; as *Constantine, Theodosius, Arcadius, Marcianus, Charle-Maine;* & many

(h) *Suevica conf. art. 23. Docent fungi Magistratu munus esse sacratissimum, quod quidem homini divinitus contingere possit; unde & factum sit, quod qui gerunt publicam potestatem, Di in Scripturis vocentur. Item obedientia qua exhibetur Magistratibus, inter primi ordinis bona opera locum dant; & docent hoc unumquemq; studiosius sese accommodare publicis legibus, quo sincerior fuerit Christianus fideq; ditior.*

The *Suevick* (h) confession. Our Churches teach, that the office of a Magistrate is most sacred & divine; whence it is, that they who exercise this power, are called gods; and our Preachers teach, that the obedience which is performed to Magistrates, is to be placed among good works of the first ranke; and that by how much a man is a more sincere & faithful Christian, the more carefull he is to observe the Laws of the State.

I know not upon what ground the *English* and *Scotch* confession are left out of the Harmony of Confessions, for they are as full as any of the rest, for proof of the point in question, the *Scotch* runneth thus:

The Confession of Scotland.

We confesse and acknowledge Empires, Kingdomes, Dominions and Cities, to be distincted and ordained by God: that powers and authority in the same (be it of Emperours in their Empires, Kings in their Realms, Dukes and Princes in their Dominions, and of other Magistrates in their cities) to be Gods holy Ordinance, ordained

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dained for manifestation of his owne glory, and for the singular profit and commodity of mankinde: so that whosoever goeth about to take away, or confound the whole estate of Civill policy, now long established; we affirme the same men not only to be enemies to mankinde, but also wickedly to fight against Gods expressed will.

The Confession of *England*. Art. 37.

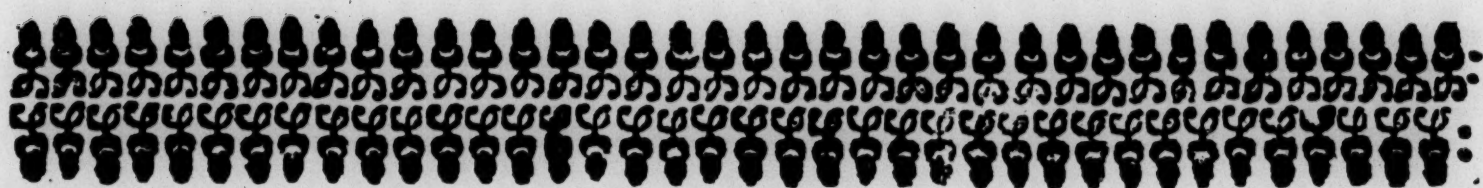
The Kings Majesty hath the chief power in this Realm of *England*, and other his Dominions; unto whom the chiefe government of all estates of this Realm, whether they be Ecclesiasticall or Civill, in all causes doth appertaine, and is not, nor ought to be subject to any foraine jurisdiction. The lawes of the Realme may punish Christian men with death, for heinous and grievous offences.

The sum of all is, the Civill Magistrate is a divine ordinance, and his chiefe care is, or ought to be, Religion; for the defence and vindication whereof God hath put a sword in his hand, to cut off the disturbers of the peace, as well in the Church as the Commonwealth: and, because he is the Minister of God for our wealth and safety, his authority is to be obeyed by all sorts of men for conscience sake, and not to be resisted upon paine of damnation.

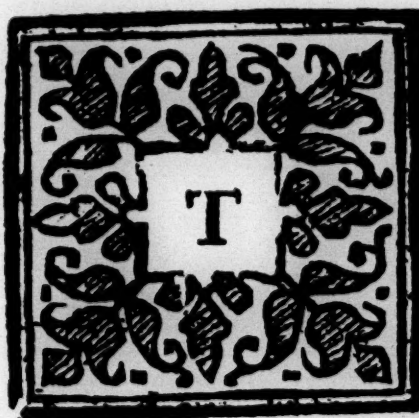
And now, Christian Reader, thou hast heard a harmony, listen not to discords; thou hast heard a consort of silver Trumpets, hearken not to a single oar-pipe, or the harsh sound of Rams horns; thou hast heard the suffrages of all the learned Divines in the Reformed Churches, regard not the votes of a few illiterate Mechanicks, much lesse the fancy and dreams of fanaticall Enthusiasts; who, because they are *Anomala's* themselves, would not by their good will there should be any Rules: because they are wandring Starres, they would have none fixt: because they are dissolute, they would have no bonds of Lawes: because they are Schismaticks, & Non conformists, they would have no discipline in the Church: because they are dunces, and ignorant both of Tongues and Arts, they would have no learning, nor Universities: Lastly, because they walke inordinately, they would have no coercive power in the Magistrate to restrain them. There was never more cause then now to take heed what thou hearest, and to try the spirits, whether they are of God or no; for there is not one only lying spirit, as in the dayes of *Ahab*, but many lying spirits in the mouths of Prophets: not only *Romish Priests* and *Iesuits*, who endeavour to seduce thee to spirituall thraldome, idolatry and superstition; but also diverse

sorts of schismaticall teachers, who intice thee to carnall liberty, prophanenesse, sacriledge, and faction. When I first heard of the manner of taking Apes in the *Indies*, I could scarce forbear laughter; but now seeing daily men of worth and parts caught after the same manner by our new sectaries, I can hardly refraine tears. The manner of taking those beasts is thus described: he that goes about to catch Apes in those parts of *America*, which abound with them, brings a bason with fair water, and therein paddles with his hands, and washeth his face in sight of the Apes, and then steps aside for a while: the Ape, seeing the coast clear, steales to the bason, and seeing his face in the water, is much delighted therewith; and, in imitation of the man, dabbles with his feet in the cleare water, and washes his face, and wipes his eyes; and after this, the man layes in wait for him, fetches away the bason, poures out the faire water, and fills it againe with water mingled with bird-lime, and puts the bason in the place where it stood before: the Ape returning to the bason, and suspecting nothing, puts his feet in the bird-lime, and with that foule and mingled water washes his face, and wipes his eyes; which are thereby so dazled, and the eye-lids closed up, that unawares he is easily caught. In like manner, these late Profelytes, who invade many empty Pulpits in the City and Suburbs, at the first in their Sermons set before thee as it were a bason of the pure water of life, wherein thou maist see thy face, and wash away the spots of thy soule, but after they have got thy liking and good opinion, and confide in thee, then they mingle bird-lime with the water of life: the bird-lime of Socinianisme, of Libertinisme, or Antinomianisme, Brownisme, and Anabaptisme: wherewith, after they have put out or closed the eyes of thy judgement, they lead thee whither they list, and make a prey of thee. *Praemonitus praemunitus*, I have forewarned thee, be thou forearmed against them, and the Lord give thee a right judgement in all things. *Gastius de exord. Anabap. p. 495. Quia Anabaptistae à veritate avertunt aures, ideo Deus mittit illis Doctores, non qui lingua medica sanarent ulcera ipsorum, sed qui pruritum ac scabiem affectuum ipsorum commodè scalperent*: Because the Anabaptists turne away their eares from the truth, God sendeth them teachers according to their desire; not such as with their wholesome tongues and doctrine heale their sores, but with their nayles scratch gently the itch of their carnall lusts and affections.

Remarkable



Remarkable Histories
OF THE
A N A B A P T I S T S,
WITH
O B S E R V A T I O N S thereupon.



H E French, after the first course of solid dishes, entertaine their guests with *Kick-shoses*, and we with fruit.

Quelque choses.

In the former part of this Treatise (courteous Reader) as wel in the propounding our arguments for the Orthodox faith, as in the Refutation of the Anabaptists objections against it; I desired to set before thee *solid and substantiall dishes*, to strengthen thee in the true doctrine of the Reformed Church of England: but in these ensuing relations and observations, I make bold to set on the board *Kick-shoses*, and variety of *strange fruits*: which, though peradventure they will not much nourish thy faith, yet, eaten with a grain of salt, will some way irritate thy appetite, and help thy digestion and concoction.

O B S E R V A T. I.

That the Anabaptists are an illiterate and Sottish Sect.

As *Macarius*, who had the care & oversight of erecting that magnificent structure at *Jerusalem*, built by *Helena* the mother of *Constantine* the great, was happy in his name: for *Macarius* in Greek signifieth blessed; and as *Theoderet* testifieth, a blessed man was he: so on the contrary, many Arch-hereticks, and *Bontefens* of the Church and State,

(a) Theod. hist. l. i. c. 18.
μακάριος ὁ
θεὸς ἀνὴρ ὁ
Μακάριος

Hay compend.
Eccles. Hist.
* Vide supra
ep. ad lect.

Aug. de baref.
ad quod-vult
Deum.

* Ep. ad lect.
(a) Capite arido
& macilento ac
se esset lignum.
(b) Simlers
præf. Bulleng.
lib. 6. adv. Ana-
bapt.
Pestis hæc non
tantum Germa-
niam, sed &
Italian, & Gal-
liam jam dudum
pervagata est,
& nunc etiã re-
nascens apud
Anglos Ecclesia
Christi pluri-
mum negotii
dedit.
(c) Lips. de
Constant.
Ratio recta est
lumen spiritus
directa.
(d) Dan. 12.
1 Kings 13.33.

State, have been happily unlucky in their names; their God-Fathers at the Font proving Prophets, and the names they gave them, being presages of their qualities and fortunes, and characters of their persons. *Haymo* noteth out of *Irenæus*, that *Ebion*, the Father of the *Ebionites*, * signifieth in *Hebrew* poor and silly; and a silly poor man (God wot) was he. *Manes*, the Father of the *Manichees*, derives his name in *Greek* from *μανία*, *insanio*, or *à μανία*, *insania*, madnesse; and verily, a frantick heretick was he. *Aërius*, the Father of the *Aërians*, carrieth wind in his name, and a light giddy-braind fellow was hee; blowne into his heresie with the wind of ambition: as Saint *Augustine* declareth in his bed-roll of heresies. What should I descend to *Maldonate*, whose very name speaketh the abuse of his gifts (*Maldonatus quasi male donatus*) & to *Ignatius* the Founder of his Sect *Ignatius Layola*, who as he hath *Ignem*, fire, in his name, so he and his Disciples have proved the greatest *Incendiaries* in the Christian world? I wil trouble thee but with one instance more, and that is the Father of the Anabaptists of our age; who as I shewed thee * before out of *Bullinger* & *Melancthon*, was *Nicholas Stock*, a man every way answerable to his name, for a very *Block head* was he. *Robertus Gallus* had a vision, wherein he saw the Pope saying Masse with a lean (a) meagre, and a drie head, like as if it had been made of wood. Such of all the world was this *Stock*, the head of the Anabaptists; and from this block, when he was hewen down in *Germany*, some (b) chips flew into *England*. Although the eye of the mind of man since the Fall, is like to the eye of an Owle, that cannot endure the bright beams of the Sun of righteousness: and howsoever God in the first planting of the Gospel made use of illiterate men, such as were *Text-makers* and *Fisher-men*; to the end that all might know, that He that planteth and he that watereth is nothing, but all is Gods, who giveth the increase: yet when the eye of mans understanding is annoyed with the eye. salve of the (c) Spirit, the clearer and sharper the eye is, the better it discerns both spirituall and naturall objects: and since the extraordinary gifts of the Spirit have failed in the Church, the learnedst men whose knowledge God sanctified to that use, have proved the worthiest instruments of his glory, in proclaiming the doctrine of saving Grace & (d) turning many unto righteousness who shal shine as Stars in the skie for evermore. And as it remains a blot upon *Fero-boam* and his house, never to be wiped out, that he made of the lowest of the people Priests of the high places: so it is not one of the least brands of the *Roman Antichrist*, that he filled the Church with a number of ignorant

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ignorant Masse-Priests, Monkes and Friers; *who, blind guides as they were, of the blinder people, fell together with them into the ditch* of superstition, heresie, & sensuality. And think we the blindest men are the fittest to draw them out of it? This is the Anabaptists judgment; who as the *Romanists teach ignorance to be the mother of devotion*, so these to be the mother of Propheticall revelation, or interpretation. For *John Tuscoverer*, (e) a Gold-smith of *Warendorp*, pretending himself to be a Prophet sent from God, commanded the Senate in Munster to remove all their Magistrates, and put down all their Preachers, as well Evangelicks, as Papists; and to place in their room twelve simple illiterate men to expound the word of God to the people, without any help of Arts or Tongues, by meer Enthusiasmes, or sudden inspirations and ejaculations. Another of their Prophets, *John* (f) *Matthias*, commanded that none should keep any book in his house but the Bible; whereupon all the books that were found in any Library, Study, or House, save Bibles, were brought into the Market place, & a bone-fire made of them. But better all these obstinate Sectaries were burnt at a stake, then such a bone-fire made in this Kingdome: after which would follow the ruine of all Schooles and Universities, and more then *Egyptian* darknesse through the wide Kingdome. Since the extraordinary gifts of Prophecy and Languages have ceased in the Church, secular learning hath been as the *Day-star* appearing in the Firmament of the Church before the *Sun*; and where no *Day-starre* going before, no *Sun-rising* after. As for rude Mechanicks and unlettered Artificers, to chuse them for our guides to the celestiall *Canaan*, is all one, as if an Army, to march by night over narrow bridges, and by fearful precipices, should, by common consent, elect pur-blind men to lead the way; or a Fleet at sea after they have cut the line, and sail under an unknown *Climate* in a rough sea, and tempestuous weather, should among all the Mariners chuse the unskilfullest Pilots to steer their course. We reade in the *Apocalyps* of a (g) *Starre* called *Wormwood*, bitter in the effects and influences; but a *Starre* in the light thereof. Such have been the Authors, Devisers, and Broachers of other Heresies; bitter indeed in their tenets, & distastefull in their manners; yet *Stars* for their light of learning: whereas these false teachers, cut as chips out of *Nicholas Stocke*, resemble brands of hel fire, in which there is a sultring heat, but no light at all. Peruse, if thou please (Christian Reader) all the ancient Heresies listed by *Epiphanius*, *Augustine*, *Philastrius*, *Alfonsus à Castre*, *Ambrosius de Rusconibus*, & others;

(e) History of the Anabaptists.

(f) Sleid. Commen. l. 10. Idem Prophetæ mandabat, ne ullum deinceps librum haberent aut sibi servarent præter sacra Biblia; reliquos omnes in publicum referri jussit, & aboleri; hoc se mandatum divinitus accepisse dicebat: itaque magno numero libri deportati, flammâ fuerunt omnes absumpti.

(g) Apoc. c. 8. 11.

Gast.lib.de A-
nabapt.error.
p.75.
*De crulitione
quid sperandū,
ubi incitia, &
ut ipsi loquun-
tur, simplicitas
docentium sum-
ma eruditio est?*

Contradicti-
ons in the do-
ctrine and pra-
ctices of the
Anabaptists.

(h) Virg. Æ-
neid. 4.

1 Cor. 14. 15.

and therein thou shalt find the Ring-leaders great Clerks, and acute Sophisters. Whence is that true observation of *Tertullian, Philosophi hereticorum Patriarcha, Philosophers have been the great Grand-fathers of Hereticks*; but of this base and contemptible Sect of the *Stockites*, there was never yet heard any professor of eminent learning, neither is there like ever to be: for learning they hold rather a disparagemēt, then ornament; an extinguisher, then a kindler of their new light, and strange fire. In a grosse and foggy Mist a clear light cannot long shine; for either the light will pierce through the Mist, or the Mist will damp the light: so, if it should fall out that any great Scholar should be admitted into their communion, either their grosse errors would in time put out the light of his knowledge, or the cleare light of his knowledge soon dispell the Mist of their ignorance and palpa- ble errors. Which need the lesse confutation, because they contradict themselves as much as the truth. For,

First, They condemn the Baptisme of children upon this ground, because they say they cannot be assured of the truth of their faith, & repentance; by which reason they should forbid or forbear the christening of men in riper years also, forasmuch as these teachers can be no way assured of the sincerity of their scholars faith, & true purpose of amendement of life. For though they profess the one, and promise the other; yet they may doe it in hypocrisie, and for worldly ends. Or, if they will say, we ought to beleeve their profession & promise for themselves, why then ought we not as well to beleeve their profession and promise for their children, when the fathers or God-fathers undertake for them at the Font?

Secondly, They preach the doctrine of mortification of the flesh, & crucifying the lusts thereof; and yet withall they maintain plurality of wives, and adulterous and incestuous copulations, under the title of spirituall marriages, with those of their own Sect.

Conjugium (h) vocat, hoc prætexit nomine culpam.

Thirdly, They allow of no set forms of prayer, or studied Sermons; because such as they conceive, who use them, pray not by the Spirit: yet themselves in their Assemblies make use of set Hymnes and Psalmes; which notwithstanding they make us beleeve they sing by the Spirit, according to the example of the Apostle: *I will pray with the spirit, and will pray with understanding also; I will sing with the spirit, and I will sing with understanding also.*

Fourthly, They cry up the doctrine of the Grosse, and boast much of their

their suffering for righteousness sake: yet where they get any strength and can make head, they resist the powers ordained of God, and make war against their lawfull superiours, as we may see in *Sleiden, Gastius*, and *Guy de Bres*.

Fiftly, they inveigh against covetousnesse, and to extirpate that root of all evill, teach men to renounce all propriety in their goods, and to have all things in common: Yet they rob Monasteries, plunder towns and villages, rifle houses, and turne the wicked, as they terme them, out of their possessions, and hold them themselves. And when they are upbraided with this their rapine, they alledge that text for themselves, *The meeke shall possesse the earth*, presuming themselves to be those meek ones, though we shall prove them hereafter to be a most cruell and bloody sect. Mat. 5. 5.

Sixtly, they teach that the office of a civill Magistrate cannot consist with Christian perfection, yet they themselves in Munster and elsewhere had a *Consul*, and *Senatours*, and a *Headf. man* of their own, yea, and a King also, *Iohn Leiden* the Tayler, who stitched up a *Kingdome* in one yeare, and ravelled it out the next.

Seventhly, they strip themselves stark-naked, not only when they flock in great multitudes, men and women, together, to their *Jordans* to be dipt; but also upon other occasions, when the season permits: and when they are questioned for it, they shelter this their shamelesse act, with the Proverb, *Veritas nuda est*, the truth is naked, and desires no vail, masque, or guise: which reason, if it were good, would hinder them from holding private Conventicles as they do: and, when there is proesse out against them, running into corners to hide themselves: for, as the Proverb is, *Veritas nuda est*, truth is naked: which warranteth them, as they conceive, to throw off their clothes: so also there is a like Proverb, *Veritas non querit angulos*, Truth seekes no corners, nor innocency starting holes, yet they doe.

Lastly, in their Confession printed this yeer, they find themselves aggrieved with the name of Anabaptist, saying, *they are falsly so called*: yet it is well known they all of them either rebaptize or are rebaptized, and consequently are properly *ἀναβάπτισται* actively or passively. But, as *Corvinus* in his elder age so quite lost his memory, that he forgot his own name: so these are so ignorant, that they know not their own proper name. If these disclaime second Baptisme, they are none of the sect: if they practise it, how can they truly say that they are falsly called Anabaptists? if Anabaptists be their nick-name, what is their right

right name, whereby they may be distinguished from other Christians, Catholike or Hereticks? They have hitherto been known in generall by no other names then of Anabaptists, or Catabaptists; and *never a barrell better herring*. An Anabaptist *deprives* children of Baptisme, and a Catabaptist *depraves* Baptisme. A Catabaptist may sometimes be no Anabaptist, such as was *Leo Copronymus*, who defiled the Font at his Baptisme, yet was he not Christened againe: but every Anabaptist is necessarily a *Catabaptist*, for the reiteration of that Sacrament is an abuse and pollution thereof.

OBSERVAT. II.

That the Anabaptists are a lying and blasphemous sect, falsely pretending to divine Visions and Revelations.

All devisers of new Religions & spiritnall impostures, ascribe their new doctrine and worship to some divine author, either God himselfe, or some Angel sent from him: and this they do, not so much to amuse the vulgar, as to secure their tenets from the hazard of disputes, and exempt their persons and actions from the test of examination. He that speaketh from the earth, and beares himselfe upon humane authority and reason, can gaine no more upon his hearers, then the point of his sword, or dint of his arguments can inforce their assent thereunto: but he that speaketh as from heaven, captivateth our reason, and easily perswades us to resigne our eyes to him, *who dwelleth in a light that none can approach unto*. In humane debates and consultations we are not to regard so much *quis* as *quid*, who is he that speaketh, as what it is that is spoken: but contrariwise, in celestiall mysteries, and disputes about Religion, we are not so much to respect *quid* as *quis*, what is that which our beleefe must embrace, as who he is that commands our assent: if it be he who endued us with reason, all reason there is that our reason should vaile bonnet to him: whence is that golden Aphorisme of Saint Gregory, *Qui in factis Dei rationem non invenit, in infirmitate sua rationem invenit, cur rationem non inveniat*; "He who inquires into celestiall mysteries, and is at a fault in his search, and can finde no reason why such things should be so, findes a sufficient reason in his owne infirmity, why he cannot dive into the reason thereof. His meaning is, the plummet of mans wit is too light, and the line of his discourse too short, to sound the bottome of these depths, For this cause it is that the broachers of new and absurd tenets,

Tim. 6. 16.

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thro se nobis

tenets, or rites in Religion, which naturall reason abhorres, to prevent all reasonings about them, pretend to divine Revelations for them, *Minos* feigned that he consulted with *Iupiter* in a deep vault, and from him received his law: *Numa*, that he had private conference with the goddesse *Ageria*, and from her received his rituall: *Mahomet*, that he discoursed with the Angel *Gabriel*, whose dictates are registred in the *Alchoran*: the *Helcesaites*, that they had a book sent down from heaven, in which all Divine mysteries were revealed, which whosoever heard read, should presently receive remission of sins. In like manner, *Stocke*, *Muncer*, *Melchior*, *Georgius*, *Tuscoverer*, & others, by whose hands the envious man in these latter dayes sowed the tares of Anabaptisme, have deluded the people with pretended inspirations, visions, dreames and revelations.

Valerius Maximus. l. i. c. 2. *Minos*, Cretensium rex, in quoddam præaltum specus secedere solebat, & in ea moratus tanquam à Jove, à quo se oraculum ferbat, traditas sibi leges prærogabat. Ibid. *Numa*

Pompilius, ut P. R. sacris obligaret, volebat videri sibi cum Dea *Ageria* congressus esse nocturnos, ejusque monitu accepta Diis immortalibus sacra instituire. Bullinger adv. Anabapt. l. i. c. 2. *Helcesaitæ* gloriabantur librum ipsis cælitus demissum esse, quo mysteria resque divine continerentur; quæ quisquis recitari audisset, eum peccatorum veniam consequi.

Nicholas Stocke gave it out, that God spake to him by an Angel, and revealed to him his will in dreames, promising him the place of the Angel *Gabriel*.

Gui-de-Bref. l. i. cont. Anabapt. Ils songoyent des

songes, & disoyent que par visions ils parloyent familièrement avec Dieu, & preschoyent tels songes pour veritables, & comme Oracles divins à leurs Disciples.

Next to this *Nicholas Stocke*, *Thomas Muncer* was most famous in the Anabaptists Chronicle, who, when the people that were discontented with their Magistrates, and encouraged by their hereticall teachers to rebell in *Franconia*, drew themselves into the body of an army: This *Muncer* marched not in the place (assigned for false prophets) in the taile, but in the head, and there made an oration to the souldiers: "Advance, brave spirits, ride on with your honour, & your right hand shall teach you terrible things: for God hath revealed to me, that the day shall be yours: he promised me, he who cannot lie nor deceive assured me, that he will fight for you: let not the Princess artillery terrifie you, for this robe of mine shall receive, and dead all the bullets shot at you: look up to the skye, see you not there a rain-bow in the clouds, the colours whereof we bear in our

Sleid. Comment. lib. 5. Certissime vobis confirmo, Deum nobis assuturum, nostramque fore victoriam: Nam ipse coram mihi pronisit ipse, & qui fallere non potest aut mentiri, jussit, ut ad hunc modum rem aggrediar militum: to Magistratu:

ne vos per terrefaciant machine bellicæ; pilas enim omnes quas illi tormentis in nos ejicient, veste mea sum excepturus: Aspicite signum, & testimonium illius in nos perpetuæ benevolentie; tollite calceos, & arcum cælestem mihi cernite, cum enim in vexillo nostro sit idem depictus arcus, clarè significat Deus hoc simulaculo se nobis assuturum in prælio.

“ Streamers and Ancients, and can ye doubt of victory, fith God, as
 “ you see, himfelfe is our *Standard-bearer*, and the the heavens weare
 “ our colours? A new topick, and a true kinde of preaching, according
 to *Anthony à Coneigsten* his method, *Per colores rhetoricos*.

But the event answered not expectation: the *bow* in the clouds did
 them no service at all in their war, neither did their prophet *Muncer*
his robe serve as a target of steel to repell, and dead all the bullets shot
 against them; but as soon as ever this army of the Boores, and that o-
 ther of the Princes were engaged, the people were miserably slaugh-
 tered with *Veni Creator Spiritus* in their mouthes, expecting that God
 should fight for them from heaven, according to *Muncers* promise.
 Of *Georgius* and *Melchior Hofman*, see before *Sect. 1.*

After *Muncer* and his chief associates, and *Phifer*, who deluded the
 people as much with dreams, as *Muncer* with visions, had acted their
 parts, *Iohn Becold*, commonly known by the name of *Iohn of Leyden*,
 and *Iohn Tufcoverer* came upon the Stage, and they so well acquitted
 themselves in the persons they took upon them, that the one gained
 the reputation of a Prophet, the other the title, and (for a time) the
 power of a King: First; *Iohn of Leyden*, in a fanaticall fury (pretending a
 propheticall spirit) puts off his clothes, and runs naked thorow the Ci-
 ty of *Munster*, crying, *The King of Sion is come, the King of Sion is come*:
 Then returning home, falls into a deep sleep, dreames for three dayes
 together, and, as soon as he awaked, feigns himself speechlesse, and by
 signes demands paper and inke, and sets downe twelve men, most of
 them meane tradesmen, to be governours of the City of *Munster*;
 whereto he addes certain conclusions that a man was not tied to one
 wife, but that he might marry as many as he pleased; and such other
 hereticall positions. Not long after this dumb prophet gaining his
 speech told the people, that the spirit of prophcie was gone from him,
 and now rested in one *Iohn Tufcoverer*, a* Goldsmith: this new Pro-
 phet, having called an assembly, declared before them, that it was the
 will of the Heavenly Father, that *Iohn Leiden* should be King of the
 whole world. As, saith he, God set *Saul* to be King in *Israel*, and after
 him *David* taken from the sheep-fold; so hath he appointed *Iohn Be-*
cold his Prophet to be King in *Sion*. *Suetonius* writeth, that after *Cali-*
gula made himfelfe a God, he ordained his great horse after the Hea-
 then rite to be a Priest, *Dignus profecto*, saith *Bencius*, *tali Deo Sacer-*
dos, & tali Sacerdote Deus; like God, like Priest: In like manner we
 may say here most truly, Like Prophet, like King; a Smith-forge pro-
 phet,

* Oritur Pro-
 pheta novus
 aurifex, is, con-
 vocata multi-
 tudine, comme-
 morat Patris
 celestis hoc esse
 mandatum, ut
 imperium to-
 tius orbis terra-
 rum Johannes
 Leidenfis obti-
 neat.
 Suet. in Calig.
 Bencius orat. 3

phet, and a *Taylor-shop-board* King; *John Leiden* consecrates *Tuscoverer* a Prophet, *Tuscoverer* crowns him a King. And, as *John Leiden* acted dumb *Zachary*, so, *Gastius* reports of a woman who took upon her to act the part of *Judith*, about the middle of the siege of *Munster*: This Prophetesse made the people beleeve, that God had put into her the spirit of *Judith*, and that she would go out of the City, and never return, till she had brought back the Bishops head; having cut it off, as *Judith* did the head of *Holofernes*: she was not so mad, but divers of the Citizens were as foolish; for they put her in gorgeous apparell, and drest her like *Judith*; & she premeditated a speech like to hers: but she could not keep her own counsell: For, before she came into the presence of the Bishop, her intent was discovered; and instead of cutting off the Bishops head, she lost her own. I shall trouble thee, Christian Reader, but with one instance more. As *Biddulph* writeth in his *Trauailes*, that the *Darvishes* (which are accounted Prophets among the Turks) run round so long, till they fall down, as it were, in a trance; and after they have lien in a seeming dead sleep for the space of an houre or more, rising up, they deliver their dreams for divine Oracles: so at *Abbarella*, a certain sort of Anabaptists fell down on the sudden, as if they swooned; holding their breath as long as they could possibly, till they swelled, & looked black in the face: insomuch that the standers by were affrighted at the sight: in the end, after they were out of their extasie, and come to themselves, they told the people what God spake to them in their Rapture: namely, that *Zuinglius* erred in his doctrine of Baptisme, that the christening of children was unlawfull, and that before two years came to an end, the day of judgement should be; and truly the former revelations were as true as the latter: it is now full an hundred years since *Gastio* his book was printed at *Basill* (namely, in the year 1544.) And he relateth this Prophecy of theirs, as much more ancient then his book: so far were these Epileptick Prophets out in their reckoning.

Lib. 1. de Exord. Anabap. P. 152. Addam stultitia quoddam & temeritatis exemplum: mulier quaedam obsidici tempore inventa est, quae se Episcopo facit, quod Judith Holoferni, &c.

Gastius l. 1. p. 12. Abbarellæ hoc utuntur præstigio; deicit se aliquis aliquo Catabaptista, perinde ac si Epilepticus esset; spiritum quam diutissime potest retinet, ac se in cecitate esse simulat, horrendam præbere speciem amentis, &c.

OBSERVAT. III.

That the Anabaptists are an impure and carnall Sect.

In a foule and spotted glasse we cannot perfectly see our face, neither in a foul and impure soul, is there is any clear reflection of the Image of God. God is a most pure and holy Spirit, and none are capable of his divine irradiations, and heavenly influences, but pure minds

Mat. 10. 1.

Mark 1. 27. &

C. 3. 11. C. 6. 7.

Mat. 8. 31.

James 1. ult.

2 Pet 2. 14.

Jeron. ad Cres.
Simon Magus
heresi condidit
Helenæ merc-
tricis adjutus
auxilio, &c.

Cap. 17. 19.

see *Taxa Ca-
mere Apostoli-
ca.*

and chaste bodies : on the contrary, the Devil is termed in the Go-
spel *πνεῦμα ἀκαθάρτον*, the *unclean spirit*, who as he once besought our
Saviour to give him leave to enter into the herd of swine: so where-
soever he now enters, and whatsoever soule or body he possesseth, he
maketh it a *nasty Sty*. As the true Religion, wherof God is the Author,
is undefiled before God; so all false worship of God, devised by Satan
and his instruments, is both defiled it self with Idolatry or superstiti-
on, and defileth also the souls and consciences of all that practise it.
Hence it is that the Professours thereof are termed by Saint Jude,
spots and blots; dark spots in regard of the errours of their understand-
ing, and *foule blots* in regard of the impurity of their lives and con-
versation. Such were the false Prophets whom Saint Peter lets out in
“ their colours, “ having eyes full of adultery, and that cannot cease
“ from sin; who allure through the lusts of the flesh, through much
“ wantonnesse, those who for a while escaped from them; who live
“ in error, to whom it is happened according to the proverbe : the
“ dogge is turned to his own vomit again, and the sow that was
“ washed, to her wallowing in the mire.

Such were those ungodly men, Saint Jude sets a mark upon, *that
turned the grace of our God into lasciviousnesse, vers. 4. gave themselves
over unto fornication, and going after strange flesh, vers. 7. filthy dreamers,
defiling the flesh, despising dominions, and speaking evill of dignities, vers. 8.*
Such were the *Nicolaitanes*, and the Disciples of *Jezabell* branded by
the Spirit, *Apoc. 2. 6. 20. Who defiled the marriage bed, and seduced the
servants of God to commit fornication, and to eat things sacrificed unto
Idols.* Such were most of the ancient Arch-heretickes, who as them-
selves were caught, so they caught others, *escâ voluptatis*, with a fleshy
bait : their Minions are upon record, *Simon Magus* had his *Helena*,
Apelles his *Philumena*, *Montanus* his *Maximilla*, *Donatus* his *Lucilia*,
Elpidius his *Agape*, *Priscillian* his *Galla*, and others their Mistresses. Not
to tell you of *Sergius* the Pope his *Marozia*, *Gregorie* the seventh his
Matildis, *Alexander* the sixt his *Lucretia*, *Leo* the tenth his *Magdale-
na*, and *Paul* the third his *Constantia* : in which consideration I per-
swade my self, that the degenerating See of *Rome* is termed in the
Apocalypse, the great whore; not only because she commits spirituall
fornication in her idolatrous worship of Saints, Images, and Reliques :
but because she permits corporall tolerating Stewes, and setting an
easie rate upon all the impure vents of luxury, naturall and unnaturall.
And though the Familists, Libertines, and Anabaptists, stand in oppo-
sition

sition to Papists; yet the great fowler of souls catcheth them all with the same foule *bird-lime* of impure lusts. Of the Libertines, and Familists, I need not speak; they have discovered their filthinesse in the face of the Sun: and for the Anabaptists, all their often washing will neither cleanse their conscience from the guilt, nor their reputation from the stain of carnall impurity: For though they tolerate not Stewes as the Pope doth, yet they allow of plurality of wives, and most unclean practices under the name of spirituall marriages; nay, some of them have not blushed to affirm, that none of their Sect can commit adultery: because *adulterium*, according to the Etymology, *ad alterum*, is folly committed with another mans wife, and defiling anothers body: *but all that are of their society are so knit one to the other, that they are all one body, as well as one spirit.* They had no sooner instill'd this doctrine into the weaker Sex, but two maids at *Sanctogall*, immediatly after their second baptisme, made ship-wrack of their virginity; and a third, dashing at the same rock, & being called in question by the Magistrate for her incontinency, professed, that she out of her pure conscience did it; that is, play'd the Whore: For the Ring-leaders of our Sect told me, said she, that it was the will of the heavenly Father, that I should deny none the debt of Spirituall matrimony; & propterea fui ad omnia obediensissima omnibus, qui spiritualis matrimonii debita postulabant. John of Leiden their King and Prophet himself, though he pretended to never so much holinesse, yet was observed by a souldier in the night to steal from his wives bed, and truckle with the maid; which to colour, he made her his wife: and to justifie the marriage, he fell into that Propheticall sleep I spake of before; and after he had dreamed three days and three nights together, proclaimed his dream for a divine Oracle, that no man was tyed to one wife: after which his Proclamation, all his Subjects ran to the handsomest women in the City, striving who should be served first; and some with a form of spiritual contract, some without it, so blasted the fairest flowers in all *Munster*, that there was not a maid of fourteen yeers of Age, that was not vitiated.

Of the like stain, though not altogether of the same strain, were the two false Prophets discovered in *London*, 1642. *Richard Farnham*, and *John Bull*: Whereof one of them, *Richard Farnham*, the Weaver, to make a more sensible (as he conceived) demonstration of his extraordinary calling, like to that of *Hosea*, took to himself a wife of fornications,

Pontan. in Catal. Sl. idan. Comment. l. 10. *Dignata proposit Concionatoribus, viz. virum non esse devinctum uni conjugio, &c.* G. A. us l. 1. de Anabap. Exord. p. 25. *Non est adulterium apud nos, cum ex. in unum eundemque spiritum habeamus, nihil potest apud nos fieri, quid peccatum sit: ut enim unum habemus spiritum, ita unum corpus sumus.* Gastius de Exord. Anabapt. l. 1. *Sancto Galli publice animadvertum est in puellis duas, quae donec ad Anabaptistas desciscerent, inculpate pudicitiae fuerant, sed simul atque corpus in Catibaptismum immergerant, naufragium passae sunt virginitatis.* Hist. Anabap. cap. 3.

see the printed
Relation, two
years since
published.

tions, a Sea-faring mans wife; who returning home, laid her in *New-gate*, where she was arraigned and condemned for having two husbands: yet through mercy, obtained a Reprieve. But I will touch no more upon this Pitch, lest I defile my hands, and the Readers eyes therewith.

OBSERVAT. IV.

That the Anabaptists are a cruell and bloody Sect.

Sueton. in vit.
Tiberii. *Lutum
sanguine tempe-
ratum.*

Suetonius writeth, that a Physiognomer being demanded what he thought concerning the naturall inclination and constitution of *Tiberius* the Emperour, answered, I see in him *πῆλον αἷματι περιρρυχίον*, dirt mingled with blood: Thereby intimating, that he would prove a most lewd, lascivious, and cruell Emperour; the dirt in his complexion representing filthinesse, and the blood, Cruelty. Such is the temper of the Anabaptists, filthy and impure, as I have shewed before; and, which is far worse, cruell and bloody.

Job 7.20.
Apoc. 9.11.
John 8.44.

As it is the peculiar Attribute of God to be the *Saviour*, and *Preserver of Mankind*: so the Devils proper name is in Hebrew *Abaddon*, in Greek *Apollyon*, that is, *The Destroyer*. He was a murderer from the beginning, as our Saviour teacheth us: seducing our first Parents; and by his suggestion bringing in sin, and, by sin, death upon them, and all their posterity. He was accessory to the first murder that ever was committed by *Cain*, upon the body of his brother *Abel*.

Fraterno primum maduerunt sanguine terra;

and since he hath been the ruine and destruction of many millions of men:

First, under colour of Religion, inducing them *sacrificare humanas hostias*, to butcher men in sacrifices to him: In some places their Parents, as amongst the *Triballi*; in others their children, as in the valley of *Hinnon*: among the Indians, their Kings and Priests; and in other Countries, either the best of men, or the nearest of blood.

Secondly, by imbroiling single men in duels, Families in frays & riots, Kingdomes in wars, both forain and domesticall.

Lastly, by raising persecutions against the true servants of God, and maintainers of the Orthodox Faith: In the first Ages of the Church, by Heathen Emperours; in the middle, by the Arians and Antitrinitarians; and in the later, by the Antichrist of Rome, and his

Ad-

Adherents. As for the Heresie of the Anabaptists it is neither so ancient as some of the former; neither was it ever so far dispersed, neither had it power to doe so much mischief, and make such havock of the true Church: Yet since it first sprung up in *Germany*, it hath caused and occasioned the effusion of very much blood, as I declared before in the Introduction to this Treatise; and by a few instances, as it were, *ex fimbria de textu*, by the list and selvedge, you may judge how deeply *Eras. Adag.* the cloth is died in blood.

To passe by the horrible parricide committed in the field of the *Sancto Galls* by an Anabaptist upon his owne brother, which * *Gastius* * Lib. i. p. 22. relateth after this manner: *The elder brother, by the instigation of the Devill, having his sword under his cloake, calls his brother (nothing aware of his bloody intent) before his father, mother, sisters, and the whole family, commands him there to kneele down before them, and suddenly whips out his sword, and cuts off his head, and throwes it at the feet of his parents: where- at they were so affrighted, that they died mad: the murderer himselfe defending the fact, and iaying, Voluntas Dei impleta est.* *Immane parricidium quod Germanus in Germanum fratrem admisit, in Sancto Gallensium agro, quomodo poterit memorare? advocat frater fratrem, nihil tale cogitantem, in patris, matris, sororum, totiusque familie consessum, jubet ut in medio genu deponat; ut autem iste in genua sese dimisit, corripit frater enssem quem in hoc attulerat, atque per fratris jugulum protinus adgit, caputque detondit, quod parentum pedibus advolutum pectora exanimat; è reliquo corporis trunco magna cruoris vis emanat, concidunt atque amentiam emittunt, et quot-*

At the first rising of the Anabaptists in *Suevia* and *Franconia*, to the number of forty thousand, they killed all the Nobles and Gentry that made any head to stop their popular fury. And no marvell the peoples fingers were dipt in blood, when their King and Prophets whole hands and armes were embrued in it. *Tho. Munzer* their Prophet, Senatour, and Generall (for he was all these) in the first speech he made in the head of his army by *Frankhus*, (abovementioned) told the people, " That it was Gods promise that the righteous should wash their feet in the blood of the wicked; and therefore he exhorted them to " fall pell-mell upon all the Princes, and Magistrates, and Landlords, " as tyrants and thieves, that sucked the blood of the people, & lived " in luxury and wantonnesse; and to kill every mothers son of their " enemies, and offer them up, was an acceptable sacrifice to God.

Another Prophet of theirs, *Iohn Matthias* by name, who bore great sway with the people, when a Black-smith pinched him with a disgracefull scoffe, calling him *cacatum Prophetam*, he procured him to be condemned to death, and himself would needs be the executioner, wounding

History of the
Anabaptists,
c. 3.

wounding him first with a halbert, and the wound proving not mortal, he after shot him thorow with a pistoll: then shedding a few Crocodile tears, and seeming to take compassion on him, he pardoneth him for his rash speech, saying, that God was reconciled to him, & that he had a revelation from heaven, that the man should not die of his wounds: yet he proved, as in other things, so in that, a false prophet, the man dying a few dayes after. A man would think that their Tailor, King *John of Leyden*, should rather use the *needle*, then the *rapier* or *sword*; yet, when soon after his Coronation he made a great feast, bidding at least 4000, men and women, between the first and second course, he accuseth a man of high treason, and cuts off his head with his own hand, and returns merry to supper, and after supper, with the same bloody hand takes upon him to administer the blessed Sacrament of the body and blood of our Saviour: and not long after, when there was a great famine in the City of Munster, & yet the King and his Courtiers abated nothing of their variety of ful dishes, and one of his fifteen wives (for so many he had) somewhat more conscientious then the rest, said, that she thought God was not well pleased with their feasting and rioting in the palace, when the people pined for hunger in their houses, & many died famished in the streets; the King, being told of it, brought her to the market place, with other of his wives, and making her kneele down, there cut off her head, and commanded his other wives to sing & give praises for it to the heavenly Father. It will be here said, that our Anabaptists in England were never arraigned or condemned for any such crimes, and that they seem to be a silly and harmlesse people: yet let us take heed how we suffer the eggs of the Cockatrice to remaine amongst us; for when they be hatched, there will break out of them most venomous serpents. The Lion, when he is very young, is rather gamesome then ravenous, or cruell; but when he growes big, and knowes his own strength, being hunger-bit, he *runs roaring abroad, seeking whom he may devour*.

OBSERVAT. V.

That the Anabaptists are a prophane and sacrilegious Sect.

As morall vertue is placed in the middle between two extremes; the one in the excesse, the other in the defect: for example, liberality is in the middle, betwixt prodigality in the excesse, and covetousnesse in the defect: magnanimity in the middle, between ambition or haughtinesse

ness in the excess, & pusillanimity or baseness in the defect: fortitude or true valour in the middle, between temerity or fool-hardiness in the excess, and cowardize in the defect: so also true Religion hath her proper seat in the middle, between superstition in the excess, & prophaneness in the defect: and of the two extremes, prophaneness is the worse, because it is neer neighbor to atheisme, which plucks up all Religion by the root, out of the heart. *Religio* is so called *à religando*, because it bindeth the soule to God with the girdle of verity: this golden belt of verity, superstition tyeth too hard and strait, prophaneness too wide and loose. A superstitious man feareth God in such sort as he ought not, a prophane person feareth him not as he ought: the superstitious attribute that worship to God which he requireth not, the prophane yeeld him not that worship he requireth: superstition *attireth* Religion over gorgeously, prophaneness strips her of her necessary *dresse* of decent rites and ceremonies: in a word, superstition offers to God what he claimes not for his owne; prophaneness sacrilegiously robs him of that which is his owne in a particular manner. In detestation of which ungodly disposition in men, both Greeks and Latines have a proverbiall spel, *ἐκαστὸς ἐξ ἐβέχνηλοι*, *procul este profani*; and, *Odi profanum vulgus & arceo*, saith the Poet, Away with prophane persons, joyn not hands with those who finger holy things: If it be burglary to break into mens houses, & rifle them, what is it to rifle Churches? If it be felony to rob men, what is it to rob God? The Anabaptists here, with a heart of adamant, and brow of brasse, will be ready to answer, that, like distracted men, we rave at we know not whom, we cry down such a sin as hath no existence: that the word *sacrilege* or *holy theft*, is a meere *scar-crow* or *bug beare* to fright fools. For those things that are truly holy are laid up in the soule, as the graces of the Spirit, which cannot be *plundered*: as for outward things, there is no holiness in them; neither in Churches, nor in Altars, nor in Fonts, nor in Pulpits, nor in Vessels or Vestments, nor in Glebes or Centries. What, thou prophane *Esau*, are there no Sabbaths now to be hallowed? No Sanctuaries to be revered? no Sacraments to be administred? no sacred Oblation to be made? no duties to be paid to God, and those who attend on his service? didst thou never hear of a distinction of a twofold holiness, inherent and relative, or, as some rather phrase it, *subjectiva* and *objectiva*, a holiness in the subject, and a holiness in the object? inherent holiness no intelligent man ever attributed to outward and inanimate things; for that holiness is a fruit of faith, pro-

duced in the soul by the operation of the holy Spirit, *qua nec eripi, nec surripi potest*; but for relative holiness, no religious Christian ever denied it to these things. The ground of which relative holiness is Gods peculiar interest in them, either by vertue of his own claim, & challenge to them, or by the free-will-offering, donation and dedication of them to him by godly persons. In which regard, some places are holy, as Temples hallowed to his Name: some dayes, as Feasts dedicated to his honour: some persons, as Priests and Levites under the Law, Presbyters and Deacons under the Gospel, men set apart for his service: some lands, profits & emoluments, as glebes, tithes, first-fruits, oblations, and other obventions, assigned for the maintenance of the Ministry: some utensils, as Tables, Fonts, Pulpits, Chalice, Vessments, and the like, employed in the immediate service and worship of God; and to alienate unjustly, detain or purloin any of these things from any of those places, or persons, to whom the law of the land, agreeable to Gods Law, hath appropriated or apportioned them, is that we call Sacrilege; which the Heathen themselves, by the glimmering light of Nature, knew not only to be a sin, but a hainous and capital crime: for this is one of the Lawes in the twelve Tables so much commended, *Sacrum sacrove commodatum qui rapit, parricida esto*: Let him that steales away any holy thing, or dedicated to a holy use, be punished as a parricide: that is, as such a one, who had murdered his father or mother: and what was such a persons doom by the Roman Law? To be sowed in a sacke, and cast alive into the sea. Neither was the punishment lesse severe among the *Ethiopians*: for if any were convinced of that crime amongst them, there was a potion given him to drink, made of divers kindes of poison, which they had no sooner taken off, but it wrought so upon their fancies, that they conceived themselves to be stung with all kindes of serpents; and, to rid themselves of the paine, they made away themselves. Here these prophane wretches will be apt to reply, What are the Heathen Lawes to us? How prove you out of Gods word, that sacrilege is a sin? To forbear other testimonies, which might be largely insisted upon, Saint Paul not only ranketh it among grievous sins, but sets it in a degree of impiety above Idolatry, *Thou which abhorrest Idols, dost thou commit sacrilege?* as if he should say, Thou that so much detestest Idolatry, that thou abhorrest the very name of an Idoll, dost thou worse? namely, commit sacrilege? Sacrilege, without all doubt, is worse then Idolatry; for, he more wrongeth the Deity, who robbeth the true God of that which is his due,

Cic. pro Rosc.
Amer.

*I sui in culeum
vivos, & in ma-
re projici.*

Brason.

*Facet et exemp.
sacrilegi ophiu-
sam habere co-
guntur, qua po-
t. a terrores mi-
nistrant; serpentum
observari aiunt,
ita ut mortem
sibi ex metu
consciant.*

Rom. 2. 22.

due, then he, who, through a mistake, exhibits honour to another in stead of him. And that this kind of sacrilege we speak of, whereby Churches or Church-men are defrauded of their due, is no better nor worse then robbing God himself, the Prophet *Malachi* affirmeth, *Cap. 3. v. 8, 9.* *Verbis non tantum disertis, sed & exertis: Will a man rob his gods? yet you have robbed me; but you say, Wherein have we robbed thee? In tithes and offerings: therefore are ye cursed with a curse, for you have robbed me, even this whole Nation.* Ye are cursed with a curse, what means this reduplication? Can a man be cursed without a curse? are the latter words redundant and superfluous? doe they *παρέλκν*; No such thing; the learned know better then so, the redoubling of the word is very significant in holy Scriptures: as where we read, *Visitando, visitabo, in visiting, I will visit thee*; that is, I will visit thee in a singular manner: and, *Multiplicando, multiplicabo, In multiplying, I will multiply thee*; that is, I will exceedingly multiply thee: and, *benedicendo, benedicam, In blessing, I will blesse thee*: that is, I will extraordinarily blesse thee: so here in the Prophet, *ye shall be cursed with a curse*, imports no lesse, the ye shall be cursed with a strange curse, a signall curse, such a curse as *he that heareth, his ears shall tingle, and his knees smite one the other*: Such a curse as was inflicted upon *Xerxes*, and *Cepio*, and *Marcus Crassus*, and *Herod*, and their associates, for attempting or acting this horrible villany. *Xerxes* sent an Army of 4000. to destroy the Temple at *Delphos*, and pillage all those precious things, which all those Kings, Princes & Nations, who by their Embassadors consulted the oracle concerning the successe of their wars, had laid up there; but his whole Army was destroyed by Thunder and Lightning from heaven: neither had *Cepio* the Consul better successe, after he had spoiled the famous Church of *Tolouse*, and from thence taken a great masse of gold; both he, & every man in his army that had fingered any of that gold, came to a miserable end, & gave occasion to that latine proverb spoken of a man who lives miserably & dies desperately, *aurum habet Tolosanum*, surely he had some of the gold of *Tolouse* in his keeping. In like manner, *Marcus Crassus*, after he had taken 2000 talents of gold out of the Temple at *Jerusalem*, which *Pompey* left there, was no sooner past over the river *Euphrates*, then his whole army was routed by the *Parthians*, and part of the gold he caused to be carried out of the Temple, was melted and poured into his mouth, after he was slain, with these words, “Now surfeit of gold after thy death, wherewith thou “couldst never be satisfied al thy life long: Yet *Herod*, who could not

Justin. hist. l. 2. Xerxes ante navalem congressionem 4000. Armatorum Delphos ad Templum Apollinis diripiendum misit, quae tota manus nubibus & fulminibus deleta est. Eraf. Chil.

Dan. 5. 5.

Theod. Ecclef.

hifl. l. 11.

*Felix facrorum
vaforum magni-
ficentia cenpi-
satus. Ecce, in-
q' it, quam fū-
ptuosius vafis fi-
lio Marix mini-
flra ut!*

*Cap. 12 Sed ifti
impii non diu
post pœnas per-
folverūt: Felix
derepente fla-
gello cœli us im-
pacto, sanguine
dies nocte fœ, ex
ore fudit, fla-
timq; extinctus
eft: Julianus
confestim ingra-
vem morbum
delapsus, vifce-
ribus putredine
exefis, interiit,
et fcleratū ejus
ex instrumentū
blasphemix, par-
tis illius ad
flercus ejicien-
dum raras, locū
obtinuit.*

Sleid. Com. l.

*10. Adem Di-
vi Mauricii sub
urbe in ur-
dunt, & cum
vicinis omnibus
œdificiis incen-
dunt, deinde
Templa omnia
diripiunt.*

*Hifl. Anabapt.
cap. 3.*

but hear of this dyfaster of *Crassus*, living in those times and parts, would take no warning thereby: but, understanding of vast sums of mony laid up for safety in the Temple, and hid in the Sepulchre of *David*, sent his men of war to rifle the place; who, in digging, as they came to the Cave near the coffins of *David* and *Solomon*, there brake out thence a fire, that burnt the sacrilegious delvers all to ashes. To these we may adde *Balthazzar*, *Copronymus*, *Julian* the governour of the East, and servant to the Apostate Emperour of that name, & *Felix*; who all read a sad Lecture to Church-robbers, written in Characters of blood.

As soon as *Balthazzar* took the vessels of the Temple into his hands, and carroused in the cups, he saw an hand on the wall writing his dreadful doome. After *Leo*, surnamed *Copronymus*, espied a Crown beset with Carbuncles in a Christian Church, and coveting after it, caused it to be fetched from thence, and had set it upon his head; there suddenly arose a Carbuncle in his fore-head, which suffered his temples afterwards to take no rest. And as close did the punishment of the like sacrilege follow at the heeles of *Julian*, and *Felix*; for, within a few weeks after *Felix*, deriding at the rich plate *Maries* sonne was served in, together with *Julian*, had carried away all the rich presents, & many vessels of gold, which the devotion of *Constantine* and *Constantius* had dedicated to God in the new Temple at *Ierusalem*, built by Queen *Helena*, Gods vengeance seised upon them both, *Felix* dying of a flux of blood, and *Julian* of the foul disease called the *Miserere*; which I spare to describe, lest it should defile my pen, as it did his sacrilegious mouth. Of this sin, which God so exemplarily punished, no sort of ancient hereticks or schismaticks were more guilty then the *Donatists*, from whom our Anabaptists are lineally descended; for Saint *Augustine* in his Epistle to *Bonifacius*, bitterly exclaims against them for rushing violently into the Churches of the Catholicks, breaking asunder the Altar-boards, pulling down the partitions, & making havock of all things; & herein our Anabaptists their cursed off-springs, learn to patrizare, *Rotman* with *Cniperdolin*, in the yeare 1534. after they had altered the Senate in *Munster*, seised upon the Church dedicated to *Mauricius*, situated in the Suburbs; & pillaged all the other Churches in the City. And in *Suevia*, and *Franconia*, *Muncer* and *Phifer*, two principall incendiaries among the Anabaptists, made their Magazines in the Covent of the *Franciscans*, and cast their Ordnance there; & *Phifer*, running into the country of *Isfield*, pillageth all the Castles,

Castles, and Churches. And their Tayler- King, *John of Leiden*, of the Copes, and Altar-cloathes, and rich vestments (stolne from the Churches which they pillaged) made good use; and by the help of his former trade, translated them all into apparell for himself, and his Courtiers, & glittering Caparisons for his horses. And what evil their Disciples mingled with Brownists, have done in the Sanctuaries of God in England and Ireland, though I should hold my peace, the timber out of the beams, & the Chalice out of the Vestry, and the marble and brasse out of the Monuments of the dead, would proclaim it to the everlasting infamy of this prophane Sect. But it is time *Claudere rivos*, to shut down the flood-gates, lest my discourse be overflowed with these muddy and brackish waters. — *Sat prata biberunt.*

OBSERVAT. Ult.

Of the untimely deaths, and fearfull ends, of the Ring-leaders of this Sect.

No man knoweth either love or hatred by all that is before him, all things come alike to all; there is one event to the righteous, and to the wicked; to the clean, and to the unclean; to him that sacrificeth, and to him that sacrificeth not: as is the good, so is the sinner; and he that sweareth, as he that feareth an Oath. Thus speaketh King Solomon, either in the person of the Epicure, denying speciall providence; or, as most agree, in his own person, without any figure or *Prosopopœia* at all, to deterre men from passing rash censures upon any in particular, for outward dysasters, in regard of the common calamities incident to all mankind: no man may certainly judge, whether a man be in Gods favour or state of Grace, by the floate of these outward blessings; or that he is out of Gods favour, and in the condition of a Reprobate, by the ebbs of them, or the contrary inundation of afflictions: For a man may be as miserable as *Lazarus* in this world, yet destined to *Abrahams* bosom: as on the other side, a man may be as happy as *Dives* here, yet reserved for everlasting torments hereafter. It is therefore sage Counsell the Poet giveth, *Ne te quasi veris extra*, seek not thy self out of thy self; neither value thy self by thy outward estate, but thy stock of inward vertues. Notwithstanding this generall observation concerning the benigne aspect of heaven in this life, or manifold dysasters, it is most certain, that God exempteth some from common calamities, and powreth the full vials of his vengeance upon others in

Eccles. 9. 12.

Psal. 58. 10.

Psal. 9. 16.

Num. 16. 31.

Acts 13. 11.
Hayn. Com-
pen. Eccl. hist.
I. I.Hieron. in Ca-
tal.Pontan. Catal.
hæret.
Per Germani-
am, Alsatiam
& Sueviam
150000.
fuerunt truci-
dati.

such sort, even in this life; that the most secure sinners are constrain'd to professe, in the words of the Psalmist, *utique est fructus iusto, utique est Deus iudex in terra; doubtlesse there is a reward to the just, doubtlesse there is a Judge, that judgeth the earth.* If God did not set a mark upon some notorious offenders in this life, and make them examples to others, upon what evidence could the Prophet say, *the Lord is known by the judgment which he executeth, the wicked is snared in the works of his own hands?* On which texts the ensuing relations may serve as a brief Commentary. Who cannot read *Corah* and his Complices sinne in their punishment? they made the first Schisme in the congregation, and, in their time, there was a *wide rent* made in the earth, through which they *descended quick into hell.* *Elymas* the sorcerer, who endeavoured to seduce the Proconsul from the Christian faith, and cast a mist as it were before his eyes, that he might not discern true Religion from superstition, was suddenly smitten with blindness. *Cerintus* the old heretick, who corrupted the doctrine of the Gospel in the purest times, resorting to a common Bath where he met the Apostle of Christ, was killed by the fall of the house, as soon as the beloved Disciple who made haste to shun him, was got out of the door. *Montanus* with his two truls, *Priscilla* and *Maximilla*, who betrayed the truth of God, took part of *Judas's cord*, and hanging themselves, thereby *strangled* that heresie in the Infancy. *Manes*, who tare the seamless coat of Christ, and with a part thereof covered the hereticks, called from his name *Manichees*, had his skin wholly torn from his flesh, and being thus excoriated, in the quickest sense of lingring pain, he yielded up his unhappy ghost;

Vitaque cum gemitu fugit indignata sub umbras.

Arius, who infected the greatest part of the world with his pestilent heresie, came to a most shameful end in the publick Jakes at *Alexandria*, voyding his bowels at his easement there. *Nestorius* his tongue rotted in his mouth; wherewith, for many years he had blasphemed the person of Christ. To passe by other Arch-hereticks, who tasted of the cup of trembling in this life, out of which, it is to be feared, they now suck the very dregs in Hell; the intelligent Reader, who peruseth the late stories of the Anabaptists, cannot but take notice that many thousands of that Sect, who defiled their first Baptisme by their second, were baptized the third time with their own blood, yet suffered death (*non ut coronam fidei, sed pœnam perfidia.*) *Servetus*, an Anabaptist as well as an *Arian*, received the sentence of death

death at Geneva, Phifer at Mulhus, Rotman, that sacrilegious Anabaptist, was slaine in Saint Lamberts Church-yard: Thomas Muncker was put to the rack by George Duke of Saxony, and the Land-grave of Hesse, where he roared most fearfully, and in the end had his head cut off, and put upon a high pole in the fields. Three hundred Anabaptists that fell upon the Monastery of Bilsword in Frizland, and rifled it, were all of them (save 62. that fled) either killed in the ruines of the Monastery, or put to death by the Hang-man. I gave thee a touch, courteous Reader, in the first Chapter, of their King, John of Leiden, and their Consull, Bernard Cnipperdoling, whose judgements slept not; for before the end of two years, in which they plaid all their pranks, they, together with their great Prophet, were tied to a stake, had their flesh torn from them with hot pincers; in the end, they were stabbed to the hearts, and after they were dead, their bodies were put in iron cages, and hanged on the Steeple of Saint Lambert: the King according to his Royall dignity, having his exaltation, hanging higher then the Consull and the Prophet.

Kretchting.

Sleid.Com.

l. 10.

Alligantur p¹-
lo, aderant bini

carnifices ac forcipes igniti, & per horum & amplius lacerati, transfactis dentum per pectora mucronibus, & caveis ferreis illigati, ad summam turris urbis exponuntur pensiles; Rex quidem medius, & quanta est hominis statura sublimior. Idem verbis parum mutatis habet Pontan. in Catal. Hæret.



A Censure of a Booke printed Anno 1644. Intituled,
The Confession of faith of those Churches which are
commonly (though falsly) called
ANABAPTISTS.

Pliny writeth, that if the black humour of the Cuttell-fish be mingled with oyle in a lamp, the visages of all in the roome, though never so faire and beautifull, will seeme ougly, and of the hien of Blackamores; so the Proctors for our Anabaptists would bear us in hand, that all, who of late have preached and written against that Sect, through the blacke humour of malice, *tangquam Sepia atramento*, make it appeare much more deformed and odious then it is: for if we give credit to this Confession and the Preface thereof, those who among us are branded with that title, are neither Heretickes,

Nat. hist. l. 32.

cap. 10.

Lucerna, si Sepie atramento incendatur, astantiū vultus, alioqui formosos, horribiles et Ethiopicos videri facit.

nor

nor Schismatics, but tender-hearted Christians: upon whom, through false suggestions, the hand of authority fell heavy, whilest the Hierarchy stood: for, they neither teach free-will, nor falling away from grace with the *Arminians*, nor deny originall sin with the *Pelagians*, nor disclaim Magistracy with the *Iesuits*, nor maintain plurality of wives with the *Polygamists*, nor community of goods with the *Apostolici*, nor going naked with the *Adamites*; much lesse aver the mortality of the soule with *Epicures* and *Psychopannichists*: and to this purpose they have published this Confession of their Faith, subscribed by fifteen persons, in the name of seven Churches in London.

Ingerunt primum verba veritatis, ut virus falsitatis introeat.

Of which I may truly say, as Saint *Hilary* doth of that of the *Arians*, *They offer to the unlearned their faire cup full of venome, anointing the brim with the honey of sweet and holy words, they thrust in store of true positions, that, together with them, they may juggle in the venom of their falshood.* they cover a little rats-bane in a great quantity of sugar, that it may not be discerned: for, among the fifty three Articles of their Confession, there are not above six but may passe with a faire construction: and in those six, none of the foulest and most odious positions, where-with that Sect is aspersed, are expressed. What then? are all that have employed their tongue and pen against them heretofore, no better then calumniators and false accusers of their brethren? nothing lesse: for, besides the testimonies of *Melancthon*, *Bullinger*, *Sleiden*, *Gastius*, *Pontanus*, *Gui-de-Bres*, & others, who lived among them, by the harmony of all the Protestant Churches Confessions it appears, that the Masters of our Anabaptists, and ring-leaders of that Sect in *Switzerland*, *Suevia*, *Franconia*, *Munster*, *Saxony*, and the Low-Countries, held such erroneous tenets as are above mentioned; and if their Scholars in England have learned no such doctrines from them, it is because they are *punies* in their Schoole, and have not taken any lesson in the upper formes: they have but sipt of the cup I spake before of: the Devill holds them but by the heel only, as *Thetis* did *Achilles*, when she dipt him in the sea.

We read in *Diodorus Siculus*, of certain creatures about the shores of *Nilus* not fully formed; and in a Stone-cutters shop we see here the head of a man, there all the upper parts carved, in a third place the perfect statue; so it seems to me, that these Anabaptists are but *in fieri*, (as the Schooles speak) not *in facto esse*: like the fish and serpents in the mud of *Nilus*, not fully shaped; like a statue in the Stone-cutters shop, not finished: they are Anabaptists but in part, not in whole. Be
it

it so, for I desire to make them rather better, then worse, then they are: I will therefore lay nothing to them but that they owne, nor bring any other evidence against them, then this their Confession. In which, I except,

First, against those words in the thirty one Article, *Whatsoever the Saints any of them doe possesse or enjoy of God in this life, is by Faith.* This passage favours rank of that error or heresie (call it which you please) imputed to *Armacanus*, who is said to have taught that the right of all possessions and goods or temporall blessings, is founded in grace, not in nature; and that we hold them by no legall tenure, but Evangelicall promises: and true it is that none but the faithfull *hold in capite*, nor have any but true beleevers a comfortable and sanctified use of the creatures, and a spirituall title to them; but yet it cannot be denied that they may have, and many have actually a legall title to them & civill interest in them even before they are in Christ, or adopted into his family by actuall faith: for if it were otherwise, *Esau* should have had no right to mount *Seir*, nor *Nebuchadnezzar* to *Tyre*, which yet the Text saith, God bestowed upon them: nay, if this position may take place, no childe shall have any right to his fathers inheritance, nor Prince newly born to his Crown: which is not only an absurd, but a very dangerous and seditious assertion. None of the four great *Monarchs* of the world represented in *Daniels* vision, for ought can be proved, were true beleevers, though some of them did some outward acts of piety, and afforded some reall courtesies to the people of God: yet of these Kingdomes the Prophet speaking saith, that *the most High ruleth in them, and giveth them to whomsoever he will*: And Saint *Augustine* is bold to say, that the same God who set the Crown upon *Constantine* the Christians head, gave the Empire of the world to *Iulian* the *Apostata*: Nay, Christ himselfe paid tribute to *Cesar*, and acknowledged that he had a right to the tribute-mony, saying, *Render unto Cesar the things that are Cessars*: Yet that *Cesar* he spake of was *Tiberius*, an enemy to all godlinesse, and a kinde of monster among men. Dan. 4. 25, 32.

Secondly, I except against those words in the 38. Article, *that the due maintenance of the officers aforesaid should be the free, & voluntary communication of the Church, and not by constraint to be compelled from the people by a forced Law.* Mat. 22. 21.

These words may carry a double sense: if their meaning be, that all religious Christians ought freely to contribute to the maintenance of the Ministry, and should not need any law to inforce them; we

embrace their good affection to the Church, and Church-men: But if their meaning be, that the maintenance ought to depend upon the voluntary contribution of their Parishioners, and that in case the flocke should deny their Shepherds either part of their milke or fleece, that the Pastours should have no assistance of Law to recover them; this their opinion is most impious and sacrilegious, and directly repugnant to the Law of God, which assigneth tithes for the maintenance of the Priests: & that law of God in the old Testament is not abrogated in the New, but rather confirmed, at least in the equity thereof; for Christ, speaking of tything Mint and Cummin, saith, *Those things ye ought to doe, and not leave these things undone*: and the Apostle proveth, that the Ministers of the Gospel ought to live of the Gospel, both by the Law of God, and by the Law of nature, vers. 7. *Who goeth a warfare on his own charge? who planteth a vineyard, and eateth not of the fruit thereof? or, who feedeth a flocke, and eateth not of the milke of the flock?* and v. 13. *Do ye not know, that those that minister about holy things, live of the things of the Temple; and they that wait at the Altar, be partakers with the Altar? even so hath the Lord ordained, that they which preach the Gospel, should live of the Gospel.* He saith not, God permitteth or alloweth of it, but ordaineth and commandeth it. And lest these two strings should not be strong enough to keep the bow still bent, he addeth a third, to wit, an Apostolicall injunction, * *Let him that is taught in the Word, communicate to him that teacheth, in all good things.* Moreover, when we reade that *Abraham* and *Jacob* gave tithes, I demand by what Law, whether by the Law of Nature, or the Leviticall, or Evangelicall? not by vertue of the Leviticall, for that Law was not then enacted; and by that Law *Levi* was to receive, not pay tithes. Yet *Levi* himselfe in *Abraham* paid tithes to *Melchisedech*: if they paid it by the Law of Nature, that bindeth all men; if by the Evangelicall Law, it bindeth all Christians to pay their tithes towards the maintenance of *Melchisedechs Priesthood* which endureth for ever. And Saint *Austine* fearfully upon this ground threatneth all those who refuse willingly to pay their tithes, that God would reduce them to a tithe, and blast all the nine parts of their estate.

Luke 11. 42.
1 Cor. 9. 9. 10.
For it is written in the law of Moses,
Thou shalt not muzzle the mouth of the ox that treadeth out the corne: doth God take care of oxen? or, saith he, is it altogether for our sakes? no doubt this is written, that he that ploweth, should plow in hope; and he that thresheth in hope, shall be partaker of his hope.

* Gal 6. 6.
Serm. de temp.

Mat. 28. 18, 19
Mark 16. 16.
Acts 2. 37, 38.
& 8. 36, 37, 38.
& 18. 8.

Thirdly, I except against the 39. Article, viz. that baptism is "an ordinance of the New Testament, given by Christ to be dispensed only upon persons professing faith, or that are disciples, or taught; who upon a profession of faith ought to be baptized. Here they lisp not, but speak out plain their Anabaptistick doctrine: whereby they exclude

exclude all children of the faithfull, from the sacrament of entrance into the Church, and the only outward means of their salvation in that state: but the best of their proofs fal short, the word *only*, which *only* can prove this their assertion, is not found in any of the texts alledged in the margent, nor can the sense of it be collected frō thence. For though it is most true & evident in the letter of those texts, that al Nations that are to be converted, and all men in them of yeers of discretion, that have been taught the principles of Religion, ought to make profession of their Faith, before they are baptized; as all that came to mens estate among the Jewes or profelytes, ought both to know, & to give their assent to the covenant, before they received the seal thereof, to wit, circumcision: yet no such thing was or could be required of children, who notwithstanding were circumcised the eight day: so by the judgement of all the Christian Churches in the world, the children of beleevers, who are comprised in the letter of the covenant, may receive the seal thereof, to wit, baptisme, though they cannot make profession of their Faith by themselves, for the present, but others make it for them and in their stead. The affirmative is true, that all that make profession of their Faith, and testifie their unfained repentance, are to be baptized: but the negative is most false, that none are to be baptized, who have not before made such profession of their Faith, when, by reason of their infancy, they are not capable to be taught. But this hereticall assertion, is at large refuted by manifold Arguments drawn from Scripture, Fathers and reason; and all their cavills and evasions exploded. Article 2. to which I refer the Reader.

Fourthly, I except against the fortieth Article, *viz.* The way and manner of dispensing of this Ordinance, the Scripture holds out to be dipping or plunging the whole body under water; it being a sign, must answer the things signified, which are these, 1. The washing of the whole soul in the blood of Christ: 2. That interest the Saints have in the death, buriall, and resurrection of Christ: 3. Together with a confirmation of our Faith, that as certainly as the body is buried under water, and riseth again, so certainly shall the bodies of the Saints be raised by the power of Christ, in the day of the resurrection to reign with Christ. This Article is wholly sowed with the new leaven of Anabaptisme. I say the *new leaven*; for it cannot be proved that any of the ancient Anabaptists maintained any such position, there being three wayes of baptizing, either by dipping, or washing, or sprinkling, to which the Scripture alludeth in sundry places:

places: the Sacrament is rightly administered by any of the three; and whatsoever is here alledged for dipping, we approve of, so far as it excludeth not the other two. Dipping may be, and hath been used in some places, *trina immersio*, a three-fold dipping; but there is no necessity of it: it is not essentiall to Baptisme, neither doe the texts in the margent conclude any such thing. It is true, *John* baptized Christ in *Jordan*, and *Philip* baptized the Eunuch in the river: but the text saith not, that either the Eunuch, or Christ himself, or any baptized by *John*, or his Disciples, or any of Christs Disciples, were *dipped, plunged, or dowsed* over head and ears, as this Article implyeth, and our Anabaptists now practise.

Again, the bare example of Christ and his Apostles without a precept doth not bind the Church; and precept there is none for dipping. It is certain, Christ and his Apostles celebrated the Communion after Supper, and in unleavened bread; and with such a gesture as was then in use among the Jewes: yet because there is no precept in the Gospel for these things, no Christian Church at this day precisely observeth those circumstances: and therefore *dato & non concessio*, that Christ, and Saint *John*, or their Disciples, used dipping in Baptisme; it will not follow that we ought to baptize in the like, and no other manner. Besides, it ought to be noted, that in the beginning, Christians had no Churches nor Fonts in them; and there being many hundreds, nay thousands, often to be baptized together: there was a kind of necessity, that this Sacrament should be administered in rivers, or such places where were store of waters, *as there were in Enon near Salē, where John baptized*. But now the Church hath better provided, there being Christian Oratories every where, & Fonts in them, most convenient for this purpose; whereunto I shall need to add here no more, having fully handled this point, both *ἀνασπασινῶς*, and *κατασπασινῶς*, in the discussion of the first Article.

John 3. 22.

Fifthly, I except against the 41. Article, *viz.* "The persons designed by Christ to dispence this ordinance, the Scriptures hold forth to be a preaching Disciple, it being no where tyed to a particular Church-Officer, or Person. If the eye be darknesse, how great is that darknesse? if there be confusion in order it self, how great must the confusion needs be? if all be Pastours, where are their flocks? if all be teachers, where are their Scholars? a preaching Disciple, sounds as harshly as a Scholar-Master, or a Lecturing hearer. It is true, we grant that all who have received gifts from God, ought to make use of them for the benefit.

benefit of others; and if any abound in knowledge, he ought to communicate to them that lack, and freely give, *lumen de lumine*. Clouds when they are full, powre down, and the spouts run, and the eaves shed, and the presses overflow, and the Aromaticall trees sweat out their precious and soveraign oyles, and every learned Scribe in the Kingdome of God, brings out of his rich treasury new things and old. Notwithstanding this necessary duty of imploying our talent, whatsoever it be, to our Masters best advantage, none may take upon him the cure of soules without Commission; nor divide the word, and dispence the Sacraments, without ordination, and imposition of hands: none may preach, except he be sent; none may assume the honour of the Priesthood, except he be called as was Aaron: none may open and shut the Kingdome of heaven, except they have received the keyes from Christ; neither a calling without gifts, nor gifts without a calling, makes a man of God: if any have a calling without gifts, their Ministry is without fruit; if any gifts without a calling, their Ministry is without power; the former have *ἐξουσίαν*, but not *δυναμιν*, the latter *δυναμιν*, but not *ἐξουσίαν* not every one that hath a strong voice, is a lawful cryer in a Court; but he that is appointed: neither is every one that can write a good hand, a publick Notary; but he that is sworn; neither may every Mariner that is skilful in Navigation, take upon him the office of a Pilot; but he that is chosen. But this error of the Anabaptists, whereby they overthrow all order in the Church, and confound shepherds and flocks, Masters and Scholars, Clergy and Laity, I have professedly impugned, & at large refelled, Article 4. Whither I referre the Reader for further satisfaction.

Sixtly, I except against the 45. Article. "That such to whom God hath given gifts, being tryed in the Church, may and ought by the appointment of the congregation to prophesie.

When Muncer, a seditious Anabaptist, first set abroad their doctrine at Mulchus, and took upon him to reform many things in Church and State; * Luther advised the Senate to demand of him what calling he had to doe such things he did; & if he should avouch God for the Authour of his calling, then they should require of him to prove that his calling from God, by some evident sign; for that whensoever it pleaseth God to change the ordinary course, & to call any man to any office extraordinarily, he declares that his good will & pleasure by some evident signe. If the calling of the Anabaptistickall teachers be ordinary, let them demonstrate it by Scripture; if extraordinary,

Mat. 13. 92.

* Sleid. Com. 1. 5. Lutherus Mulhusium Literas dat, graviter monet, ne recipiat Mun- cerum hominem seditiosum, re- ete facturum Senatum si ro- gat ex ipso quis docendi munus ipsi commiserit, quis evocarit; & si Deum no- minet author e, tum jubeat hanc suam vo- cationem aliquo evidenti signo comprobare; quod si representare non possit, ut tum repudietur; hoc enim esse Deo proprium atq. familiare, quoties formu- lam consuetam & rationem or- dinariam velit immutare, ut tum voluntatem suam aliquo sig- no declarat.

let

let them prove it by miracle. For the prophecy they spake of, let them distinctly declare, what kind of prophesying they mean, and whom they esteeme Prophets: for Prophesying is taken in a double sense in holy Scripture; sometimes according to the propriety of the Greek derivation, for the prediction of things future: sometimes in a larger sense, for revealing the mysteries of God, & expounding his Oracles, either concerning things past, present, or to come: and this two manner of ways, either with study and upon premeditation, with the help of Arts and Tongues, and by consulting the best Commentaries both ancient and later; or without any study or premeditation, by immediate revelation or inspiration. Prophecy in the first sense, is an extraordinary calling; in the last an extraordinary gift; in the middle acception, an ordinary ministeriall duty. And if that custome, which Arch-Bishop *Grindall* would have introduced into the Church, in the days of *Q. Elizabeth*, and is in use at *Geneva*, and among some other reformed Churches, were put in practise in England: and a certain number of Learned and able Pastours, met at some set times, & having before notice of the Texts to be handled, should every one in their order deliver their severall interpretations, observations, and applications therof, (which they call Prophesying) we should exceedingly approve of it; and questionlesse, thereby the Ministers would very much improve their talents of knowledge. But for rude & illiterate Mechanicks, without calling, without knowledge of Arts or Tongues, upon a Scripture read in the Congregation, to give their suddain judgements, & interpretations thereof, as is the manner of the Anabaptists; we hold it an intolerable presumption in the, & unsufferable abuse in the Church. For those extraordinary revelations they pretend unto, together with the miraculous gift of Tongues and healing, for many hundred years agoe have failed in the Church. If they could now doe as the Primitive *Corinthians* could, not only pray by the spirit, but sing by the spirit: if upon the first proposal of an obscure and intricate passage of the old Prophets, or Apocalypse, they can give upon the suddain a clear and rationall interpretation, and deliver this in what Language soever; if they can discover the secrets of the hearts of unbelievers in such sort, that they falling down on their face, shall worship God, and report that God is in your Assemblies of a truth; then let the examples of the Primitive Christians in the Apostles dayes, serve them for precedents in this kind; but those irradiations of the Spirit, together with the glissing of the fiery tongues, have

have not been seen in any Christian Church these many ages: if they come as short of the prime converts to the Christian religion in extraordinary gifts, as in time: if they are so far from speaking with strange tongues, that they cannot speak correctly, and coherently in one: if they are so wide of the sense of the place they expound, that their Paraphrases are often without sense: if they utter old broken notes taken from none of the best Sermons, for new revelations: if they furbish up ancient heresies, that have layn long in the darke, for Christian armour of Light: if in their interpretations, they not only contradict the Scriptures, but themselves; and in stead of a muscull consent, we hear nothing but vaine janglings: if their prophecyings for the time past have been no better, and none can prophesie, or promise better of them for the time to come, though they pretend never so much to the spirit, and boast of visions and revelations; though some of them have a *glib* tongue, & therby *slide* into the approbation of the vulgar sort; though in their contemplations they soare up so high, that they lose themselves and their hearers; though they draw their *thin wier* to a great *length*; though, notwithstanding they are often *gravelled* and *interfeere*, yet they out-run the hour glasse, and tire all their auditors before themselves are out of breath; they shall give us leave to esteem them no *Prophets*, but *Enthusiasts*: no *inspired* men, but *distracted*: no *seers*, but *dreamers*: no *expositours*, but *impostours*: no *commentators*, but *commenters*, nay rather *commentiters*: no *workmen*, but *botchers*: no *carbuncles*, but *gloe-wormes*: no *fixed starres*, but *wanders*: no *lights*, but *ignes fatuos*; exhalations incensed in the night, which lead fools out of their way, sometimes into thickets, sometimes into ditches and quagmires, and many of them into rivers over head and eares. *Hermannus Leomelius* in his apology for the Regulars against the usurped authority of the Bishop of *Calcedon*, reporteth, that when the frogs make a hideous noise in any lake or ditch, about the house, if a candle or bright burning lamp be set upon the banke, they become suddenly silent, and are presently *hush*: the frogs which about the lakes and ditches neare the City, and Suburbs, have made such a hideous noise in the dark, that they have much disquieted Christs spouse, and interrupted her *sweet repose*, are the late fry of Anabaptists. But now, sith I have set up a *light upon the bankes*, and clearly discovered both them, and their errours: I hope we shall see no more of their *Frog-galliards*, nor hear of their *harsh croaking* and *coaxation*, either in the Pulpit or the Presse.

*Ferant raras
lampade supra
lacum in quo
tantum mur
spensa, illius
fulgore repen-
ditas conti-
cie.*

Aristoph.

*Βατραχίου
μαχία ἔσεν ἐν
ἐξ ἡοαῆ ἡοαῆ.*

